In Effigiem & librum D.r Charlton.

Imago pulcra Est, picta Sculptoris manu:
At pulcriorem dat libris Autor Suis,
Hic Corpus, Illis ipsa Mens depingitur
Imo Universi Mens & Ipsius simul.

C. B.

CHOREA GIGANTUM:

Or, The Most Famous

ANTIQUITY

OF

Great Britain,

Vulgarly called

STONE-HENG,

Standing on Salisbury-Plain,

Restored to the DANES.

By *WALTER CHARLETON*, M.D.
and Physician in Ordinary to His Majesty.

Quæ per constructionem lapidum, & marmoreas moles, aut terrenos tumulos in magnam eductos altitudinem, constant; non propagabunt longam diem: quippe & ipsa intereunt.
Seneca, [illegible] onsolat. ad Polyb.

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M. DCC. XXV.

TO THE

KING's

Most Excellent Majesty.

YOUR *Majesty's* Curiosity *to survey the Subject of this Discourse, the so much admired Antiquity of* Stone-Heng, *hath sometime been so great and urgent, as to find a Room in Your Royal Breast, amidst Your weightiest Cares; and to carry You many Miles out of Your Way toward* Safety, *even at such a Time, when any Heart but Your Fearless and Invincible one, would have been wholly fill'd with Apprehensions of* Danger. *For, as I have had the Honour to hear from that Oracle of Truth and Wisdom, Your* Majesty's *own Mouth, You were pleased to visit that* Monument, *and, for many*

Hours together, entertain Your ſelf with the delightful View thereof, when after the Defeat of Your Loyal Army at Worceſter, *Almighty* God, *in infinite Mercy to Your Three Kingdoms, miraculouſly delivered You out of the bloody Jaws of thoſe* Monſters *of* Sin *and* Cruelty, *who taking Counſel only from the Heinouſneſs of their* Crimes, *ſought* Impunity *in the higheſt* Aggravation *of them; deſperately hoping to ſecure* Rebellion *by* Regicide, *and by deſtroying their* Sovereign, *to continue their* Tyranny *over their Fellow-Subjects.*

This, as at firſt it animated Me to make ſtrict Enquiry into the Origine *and* Occaſion *of the* Wonder, *(ſo the Vulgar call it) ſo far as the gloomy Darkneſs of Oblivion would admit; ſo hath it now emboldned me to lay at Your Majeſty's Feet the following Account of my* Succeſs *in that Enquiry, in all poſſible Humility and Reverence; beſeeching You to honour, with Your Gracious* Acceptance, *the* Restoration *of that Gigantick Pile, whoſe dead Remains You ſo highly ennobled by Your* Preſence. *Once You made it Your Divertiſement, to look upon it ſleeping in deep* Forgetfulneſs, *and well nigh diſanimated by the* Lethargy *of Time (which often brings the River* Lethe *to flow as well above Ground as below:) Diſdain not, therefore, now to caſt an Eye upon it, when it appears to liſt up its maſſive Head again, and offers, in plain Language, to tell You the Story of its Life, from* Whence *it was derived, by* Whom *it was formed, for what Noble*

ble Uſe *it was intended, and* How *it hath ſince been ſacrilegiouſly violated. Which* Story, *tho' grounded only on* Conjecture, *is nevertheleſs neither* Unpleaſant *nor* Unprofitable.

Having diligently compared STONE-HENG *with other Antiquities of the ſame Kind, at this Day ſtanding in* Denmark, *and finding a perfect* Reſemblance *in moſt, if not in all Particulars, obſervable on both Sides; and acquainting my ſelf moreover with the* Uſes *of thoſe rudely-magnificent Structures, for many Hundreds of Years together; I now at length conceive it to have been Erected by the* DANES, *when They had this Nation in Subjection; and principally, if not wholly, deſign'd to be a* Court Royal, *or Place for the* Election *and* Inauguration *of their* Kings; *according to a certain ſtrange* Cuſtom, *yet of eldeſt Date, moſt ſacred* Eſteem, *and but late* Diſcontinuance, *among that Martial People.*

Whether or no my Authorities *and* Reaſonings *for this* New *Opinion of mine, be ſuch as may be allowed ſufficient to render it highly* Probable, *(for further I pretend not,) as becomes me, I moſt humbly, moſt freely ſubmit to Your Majeſty's Moſt Excellent* Judgment, *in which You are no leſs* Supreme, *than in Your* Power; *and than which, none can be either more* Diſcerning, *or more* Equitable. *So that if it prove ſo fortunate as to receive Your* Approbation, *I need not fear the Cenſure of any Underſtanding Reader:*

If

if not, I ſhall however gain this Advantage, to have my Miſtake rectify'd by a King, *whoſe Reaſons are Demonſtrations, whoſe Enquiries are the beſt Directions unto Truth, whoſe Aſſent always is a Sign of Truth, and to whoſe other Regal Prerogatives an admirable Wiſdom hath ſuperadded this, that He is leſs ſubject to be impoſed upon than any other Man.*

In the mean time, and ever, according to my Duty, I ſhall earneſtly pray to Almighty GOD, that He would be pleaſed to enrich Your Sacred Majeſty, with all Bleſſings anſwerable to the Largeneſs *of Your* Mind, *to the* Sublimity *of Your* Condition, *to the* Weight *of Your* Charge, *to the* Multitude *of Your* Virtues, *and to the* Hopes *and* Wiſhes *of all Your Good* Subjects.

Your MAJESTY's

Moſt Loyal,

Moſt Obedient,

Moſt Humble,

Subject and Servant,

April 27,
1662.

Walter Charleton.

To my Worthy FRIEND,

Dr. CHARLETON,

On his clear Diſcovery of STONE-HENG *to have been a* DANISH Court Royal, *for the Election of KINGS, and not a* Roman Temple, *as ſuppoſed by Mr.* Inigo Jones.

HOW much obliging is Your Learned Care!
Still buſy to *preſerve*, or to *repair*;
Which unto *Men* not only Life can give,
But makes their *Monuments* themſelves to live.
Health comes to them by Your immortal Aim,
And to their Actions *Truth*, the Health of Fame.
The ſickly World ſeems thus Reſtor'd by Thee;
Whilſt thy large *Soul*, like its Eternity,
On waſting *Time* atchieves new Victories,
Which buried now in its own Ruins lies.

Nor wert thou to engage with *Time* alone;
But, that which kept the Wonder more unknown,
Mens Errors; which are ſtill the greateſt Crime,
And more deſtroy the Truth of Things, than Time.
For, if unskilful Hands too raſhly rake
In antique Rubbiſh, every bold Miſtake

Hides what they ſeek, and loſes it far more,
By the new Ruin, than the old before.

Nor is Thy STONE-HENG a leſs Wonder grown,
Though once a *Temple* thought, now prov'd a *Throne*:
Since we, who are ſo bleſs'd with *Monarchy*,
Muſt gladly learn, from Thy Diſcovery,
That great *Reſpects* not only have been found
Where *Gods* were *Worſhip'd*, but where *Kings* were *Crown'd*.

Rob. Howard.

To my Honoured FRIEND,

Dr. CHARLETON,

On his Learned and Uſeful WORKS; *and more particularly this of* STONE-HENG, *by him Reſtored to the true Founders.*

THE longeſt Tyranny that ever ſway'd,
Was that wherein our Anceſtors betray'd
Their free-born *Reaſon* to the *Stagyrite*,
And made his Torch their Univerſal Light.
So *Truth*, while only One ſupply'd the State,
Grew ſcarce, and dear, and yet ſophiſticate.
Until 'twas bought, like Emp'rick Wares, or Charms,
Hard Words ſeal'd up with *Ariſtotle's* Arms.
Columbus was the firſt that ſhook his Throne;
And found a *Temp'rate* in a *Torrid* Zone:
The fev'riſh Air, fann'd by a cooling Breeze,
The fruitful Vales ſet round with ſhady Trees;
And guiltleſs *Men*, that danc'd away their Time,
Freſh as their *Groves*, and *Happy* as their *Clime*.
Had we ſtill paid that Homage to a *Name*,
Which only *GOD* and *Nature* juſtly claim;
The *Weſtern* Seas had been our utmoſt Bound,
Where *Poets* ſtill might dream the *Sun* was drown'd,
And all the *Stars* that ſhine in *Southern* Skies,
Had been admir'd by none but *Salvage* Eyes.

Among

Among th' *Aſſerters* of free Reaſon's Claim,
The *Engliſh* are not leaſt in Worth, or Fame.
The World to BACON does not only owe
Its *preſent* Knowledge, but its *future* too.
GILBERT ſhall live, till *Loadſtones* ceaſe to draw,
Or *Britiſh* Fleets the boundleſs Ocean awe.
And Noble BOYLE, not leſs in *Nature* ſeen,
Than his Great *Brother* read in *States* and *Men.*
The *Circling* Streams, once thought but Pools of Blood
(Whether Life's Fuel, or the Body's Food,)
From dark Oblivion HARVEY's Name ſhall ſave;
While ENT keeps all the Honour that he gave.
Nor are YOU, Learned Friend, the leaſt renown'd;
Whoſe Fame, not circumſcrib'd with *Engliſh* Ground,
Flies like the nimble Journeys of the Light;
And is, like that, unſpent too in its Flight.
Whatever *Truths* have been, by *Art*, or *Chance*,
Redeem'd from *Error*, or from *Ignorance*,
Thin in their *Authors*, (like rich Veins in Ore)
Your Works unite, and ſtill diſcover more.
Such is the healing Virtue of Your Pen,
To perfect Cures on *Books*, as well as *Men.*
Nor is This Work the leaſt: You well may give
To *Men* new Vigour, who make *Stones* to live.
Through You, the *DANES* (their ſhort Dominion loſt)
A longer Conqueſt than the *Saxons* boaſt.
STONE-HENG, once thought a *Temple*, You have found
A *Throne*, where Kings, our Earthly Gods, were Crown'd.
Where by their wond'ring Subjects They were ſeen,
Choſe by their Stature, and their Princely Mien.
Our *Sovereign* here above the reſt might ſtand,
And here be choſe again to ſway the Land.

Theſe Ruins ſheltred once *His* Sacred Head,
Then when from *Wor'ſter*'s fatal Field *He* fled;
Watch'd by the Genius of this Kingly Place,
And mighty Viſions of the *Daniſh* Race.
His *Refuge* then was for a *Temple* ſhown:
But, *He* Reſtor'd, 'tis now become a *Throne.*

John Dryden.

STONE-HENG

RESTORED

To the DANES.

OF all MONUMENTS built by Mankind ſince the Beginning of the World, there ſeem to be only two General *Cauſes*.

The FIRST *Natural*, namely, a certain Deſire of Immortality, inherent in, and as it were eſſential to the human Soul. Which being an immaterial Eſſence, participant of Divinity both in its Creation, and Hopes, perpetually carrieth about it this Impreſs or Character of that Eternal Being, from whence it was derived; that it abhorreth Oblivion, and as not contented with that Perpetuity in Poſterity, which Nature hath ordained by Propagation of the Species, (an Inſtitution common alſo to Brute Animals) it aims at another kind of Eternity, by ſeeking to deliver the Remembrance of ſome notable Actions to all ſucceeding Generations. So ſtrong are the Incitements of this our congenial Ambition, that the dulleſt Souls are not altogether inſenſible of them, and heroick ones feel a ſort of Felicity in ſuffering themſelves to be tranſported by them: Yea, many have preferr'd the imaginary Life of Glory, to that real one of Nature; and through moſt horrid Dangers and Pains expoſed themſelves to Death, merely out of an obſcure Hope of being ſoon revived by Fame, and obtaining a better Subſiſtence in the Immortality of their Names. With ſuch Sentiments as theſe Old *Ennius* doubtleſs was touch'd, when he rejoiced in the Perpetuity

of Reputation that he fancied to himſelf from the Merits of his Verſes, and exultingly exclaims,

——Volito vivu' per ora virum.

And *Ovid*, when he towres himſelf with

Ore legar populi, perque omnia ſæcula famâ,
Si quid habent veri vatum præſagia, vivam.

Nay, the grave *Roman Orator* himſelf was not exempted from the ſecret Titillations of the ſame proleptical Perſuaſion, when (*pro Marc.*) he brake forth into this pathetick Expreſſion: *Non hæc vita dicenda eſt, quæ corpore & ſpiritu continetur; illa, inquam, illa vita eſt, quæ viget memoria ſæculorum omnium, quam poſteritas alit, quam ipſa æternitas ſemper intuetur.* "This is not to be accounted "Life, which conſiſteth in the Conjunction of Body and Soul: "That, I ſay, that is Life indeed, which flouriſheth in the Memory "of all Ages, which Poſterity nouriſheth, which Eternity it ſelf "ever looketh upon. And into another of the like Height (*Phil.*12.) in theſe Words: *Brevis vita data eſt, memoria benè redditæ vitæ ſempiterna; quæ ſi non eſſet longior, quam hæc vita, quis eſſet tam amens, qui maximis laboribus & periculis ad ſummam laudem, gloriamque contenderet?* Now, albeit this Affection of the Mind, in ſome Perſons meeting with the Humour of Vain-glory, becomes an *ignis fatuus*, and miſguides them to a falſe Eternity (for, the laſt Cold we catch in our Graves, makes us deaf to even the loudeſt Praiſes of Men: And if it did not, yet would the Pleaſure of thoſe Praiſes be as ſhort and tranſitory, as the Breath that gives them being:) yet cannot it be eaſily denied to be a conſiderable Argument of the Soul's *Immortality*; foraſmuch as the moſt rigid Philoſophers find it to be natural (*Ariſtotle* 2. *de Anima*, terms it Φυσικώτατον, moſt natural) and confeſs, that Nature hath implanted in us no Appetite in vain, or which is not capable of Satisfaction, if rightly addreſſed to its proper Objects. However, thus much may modeſtly be affirmed, that there is no Man but thinks himſelf ſomewhat concerned in Times that ſhall come after him; and that the moſt excellent Works of Men had their firſt Beginnings from this Appetite of poſthume Fame. For, whence came the Foundations of Empires, the Inſtitutions of Republicks, Sects, Societies, and Laws to govern them? Whence the building of Cities, Erection of Pyramids, Mauſoleas, Obeliſques, Temples, Amphitheatres, Statues, Palaces, and the like coſtly Monuments? Whence thoſe many Volumes of Hiſtory, Annals, Philoſophy, Arts and Sciences, and all other kind of Knowledge? Whence all the brave Performances and Atchievements in War? Whence the Liberality of Teſtaments, the Adoption of Heirs, the affiancing of great Families, the Deſire of Iſſue? Whence, I ſay, can we derive all theſe, and in Truth all other the principal Deſigns and Actions of Mankind, if not from that which *Cicero* (1. *Tuſcul.*) calls *ſæculorum quoddam augurium futurorum*, a certain implanted Ambition of Men to extend the Proſpect of their Hopes beyond the dark Vale of Death, and have their Names ſurvive their

Funerals? ſo that tho' ſome Scepticks may perhaps diſpute, whether this Ambition be purely natural, or merely opinionative; yet, I preſume, none will contradict this manifeſt Truth, that all Nations are beholden to it for their chiefeſt Ornaments and Memorials, eſpecially if due Conſideration be had of the near Affinity betwixt this their firſt Cauſe, and

The other, which is *Politick*; namely, an Incitement of Men to hazardous Undertakings, and Enterprizes of Difficulty, by ſetting before their Eyes the glorious Examples of ſuch among their Predeceſſors, who by Actions of eminent Fortitude, Prudence, Juſtice, Knowledge, Piety to their Country, or other the like Virtues, have highly obliged Mankind. For ſince Glory and Renown is one of the ſharpeſt Spurs to Heroical Spirits; and that Glory is always greateſt, that is moſt permanent; it was a high Point of Wiſdom and Policy in our Forefathers, to erect publick Memorials of great and worthy Men; ſuch as being lookt upon by their Succeſſors, might inſpire them with a generous Emulation to atchieve the like meritorious Actions, that ſo they may attain to the like Honour and Eſteem with thoſe that ſhall come after them. Virtue, though a ſufficient Reward to itſelf, would yet have but few Followers, unleſs attended on by Fame. Whereupon *Cicero* (*in* 1. *Tuſculan.*) diſcourſing of gallant Men, ſays poſitively, *Eorum nemo unquam, ſine magna ſpe immortalitatis, ſe pro patria offerret ad mortem*; No Man, however magnanimous and brave, would for the Good of his Country offer himſelf to Death, without great Hope of Immortality. And *Euripides* (*in Ajace*) not indecently cries out,

Φεῦ τὸ θανόντ' ὡς ταχεῖα τοῖς βεβιοῖς
Χάρις διαῤῥεῖ, κ' οὐδὲς ἀλίσκεται.

Among the moſt durable Memorials of worthy Men and Actions, by which generous Spirits are animated to tread in the rough and craggy Ways of Virtue, upon Expectation the Gratitude of Poſterity will endeavour to vindicate their Names and Deſerts from the devouring Jaws of Oblivion; the firſt Place belongs to thoſe, which the *Grecians* call Κενοτάφια, the *Romans Monumenta*, and we, in Imitation of them, *Monuments*; becauſe they ſerve to inſtruct the preſent and future Ages, in Things done in Ages paſt, and remain to ſucceeding Generations, as certain Memorials of the famous Performances of their Anceſtors, The Word *Monumentum* deriving itſelf from *Moneo*, and that again holding from *Memoria*; as *Varro* (*de Lingua Latin. lib.* 8.) Monere *eſt à* memoria *dictum, quòd is, qui monet, perinde ſit ac memoria.* So that a Monument, in Propriety of Signification, is an *Admonition by putting in Remembrance.* In which Senſe *Cicero* ſpeaking to *Cæſar*, ſaith, *Sed ego, quæ monumenti ratio ſit, nomine ipſo admoneor, ad memoriam magis ſpectare debere poſteritatis, quam ad præſentis temporis gratiam.* And in a Manuſcript Regiſter of the Gray Friers in *London*, kept in Sir *Robert Cotton*'s Library, there is this agreeable Definition of a Monument: *Monimentum eſt quaſi* monens mentem, *& ſic ſolet à doctioribus etymologiari. Monet namque bifariàm humanam mentem, cùm aut mortis memoriam incutit, viſis præcedentium ſepulchris; aut eiſdem*

dem conſpectis, alij ad virtutis iter ſtrenuè calcandum incitantur & animantur.

Hence it comes, that notwithſtanding the Things invented to give Notice to Poſterity of the laudable Atchievements of their Progenitors, be almoſt infinitely various in their Natures, Materials, Forms, *&c.* yet ſtill hath the Word *Monument* been uſed as a general Name to denote them, which *Feſtus* long ſince obſerv'd in this Saying: *Monumentum eſt, quod mortui cauſa ædificatum eſt, & quicquid in memoriam alicujus factum eſt, ut fana, porticus, ſcripta, & carmina, &c.*

To enumerate the ſeveral Kinds, or Differences of theſe inanimate Remembrancers, and deduce each of thoſe Differences from its proper Cauſes and Occaſions, is neither neceſſary to, nor conſiſtent with my preſent Deſign, which is confined within the Circle of one ſingle Monument. Let it ſuffice, therefore, if I in the general advertiſe, that their Variety is owing not only to the Diverſity of Peoples and Nations, that founded, erected, compoſed them of different Materials, after ſundry Manners, and with various Artifices, each according to their proper Genius, Belief, Cuſtoms, Commodities, and the like; but alſo to the Circumſtances of Time, Place, Fortune, and Occaſion. So that no Wonder if theſe (as all other the Works of Man) are vaſtly different among themſelves in Matter, Form, Magnitude, Artifice, Coſt, Magnificence, Situation, and Deſign.

Nor is it more a Wonder, that this great *Difference* ſometimes turns to the *Confuſion* of ancient Monuments, and makes them no Monuments at all, by rendring their particular Significations ſo indiſtinct, that even the beſt Antiquaries (thoſe Maſters of the Rolls of Time) fall into Contention, not only concerning the *Authors* by whom, and the *Times* wherein, but alſo about the *Ends* or Purpoſes for which they were at firſt ſet up. For the Monuments of even one and the ſame Nation, in one and the ſame Country, having been now and then varied in Faſhion, Magnificence, *&c.* according to the ſeveral Viciſſitudes of Time, Mutations of Religion, and other Revolutions of Fate; it cannot but be highly difficult for late Poſterity, who are left in Ignorance of the reſpective Occaſions and Motives of thoſe Changes, to ſearch into the Intentions of their Founders; eſpecially where Hiſtory hath been either altogether ſilent, or (what's as bad) full of Uncertainties concerning their Originals. And where the Darkneſs of Oblivion hath been added to that of aged Time, certainly our Curioſity can hardly find the Way to Truth, nor is the glimmering Light of Reaſon likely to afford other Diſcoveries, but what are conjectural. So true it is, that *Monuments themſelves are ſubject to* Forgetfulneſs, *even while they remain; and that when neither the Writings of Men living in the ſame Age, or not long after their Erection, nor uncorrupted Tradition hath concurr'd to give them Life, they uſually ſtand rather as dead Objects of popular Wonder, and Occaſions of Fables, than as certain Records of Antiquity.*

Do you require an Inſtance or *Example* of the Truth of what I here ſay? Pleaſe you to convert your Eyes upon that moſt notable Antiquity, commonly called STONE-HENG, on *Salisbury* Plain: you ſhall there find one moſt eminent, moſt fit for your Purpoſe, moſt

worthy your Contemplation. For though this gigantick Remain be wonderful, as well in reſpect of the Strangeneſs of its Form, as of the Vaſtneſs of the Stones of which it is compoſed; and therefore among all the Antiquities of this our Iſland, none ſeems better to have deſerv'd the Commemoration of our ancient Writers: Yet ſuch hath been its Fate, that it hath out-liv'd itſelf, and buried as well the Names, as Bones of thoſe Worthies, to whoſe Memory it was conſecrated; nor can you meet with any Story of Credit, to inform you when, or by whom it was erected. Having raiſed Horror and Aſtoniſhment in the Beholder, it leaves him to entertain himſelf with Thoughts as various, as the Plain it ſtands upon is wide, and as confuſed as Ruin hath made its Stones; the Proſpect of it at a Diſtance not more delighting the Eye, than the near Survey doth perplex the Brain, or the Date of it amuſe the Underſtanding. What the Vulgar idly feign of the Stones of it, (namely, that they are innumerable, not in reſpect of the Greatneſs of their Number; but of I know not what Magical Inchantment, ſuppoſed impreſs'd upon the whole Pile, that deludes the Attempts of Arithmetick) I find true of the Years of its Continuance; its Beginning being as obſcure, as the Fable of *Merlin*'s Tranſportation of it out of *Ireland* by Witchcraft, is abſurd and ridiculous. Yea, ſo far hath Oblivion prevail'd, that now we are in doubt, not only what King, Prince, or General, but alſo what Nation it was that bequeathed us this Wonder for a Legacy.

The Conſideration of this, together with a certain deep Reſentment of the Misfortune of the Founders of this prodigious Fabrick, who in deſpite of its Greatneſs and Durability, ſeem utterly loſt and forgotten, as if they had been entomb'd in the Bowels of the deepeſt Ocean, or in the ſandy Deſerts of *Arabia*; as it hath often raiſed in me a kind of Indignation againſt the Enviouſneſs of Time (which hardly endures, that Creatures ſubject to Mortality in their Nature, ſhould be above it in their Memory, and, in Deriſion of Man's greateſt Works, ſometimes brings the River *Lethe* to flow as well above Ground, as below;) ſo did it enkindle in me an ardent Deſire to contribute my Mite toward the reſearching who, or what thoſe Worthies were, that entruſted their Remembrance to this forgetful Heap. And in Compliance with this Deſire, having from the neceſſary Imployments of my Profeſſion borrow'd ſome Hours for the reading of ſuch Authors, as well ancient as modern, who have either lightly mention'd, or profeſſedly treated of this venerable Piece of Antiquity, or others reſembling it; and equitably examined the reſpective Probability or Improbability of their different Opinions touching its Origin, by comparing them with the Agreeableneſs or Diſagreeableneſs they hold to the Parts and Proprieties of the Building itſelf, and with the Concurrence of Hiſtory, Time, Place, and other Circumſtances: I at length believ'd I was arrived, though not at perfect Satisfaction, yet at reaſonable Grounds for a Conjecture, that moſt probably it was a Monument anciently erected by the *Danes*, at ſuch time as that Warlike Nation uſurped the Sovereignty of this our fertile Iſland. After this, being farther animated by this Meditation, that if it be (as doubtleſs it is) a kind of Inhumanity and Sacrilege, to deſpoil the Dead of the Glory due to them,

by alienating the Memorials they ſtudiouſly left behind them, and transferring the Honour of their Works upon Strangers, who have no better Title thereunto, than what the Miſtake or Flattery of After-Ages gave them; on the contrary, it muſt be a ſort of Piety to endeavour to reſtore the true Owners to the Poſſeſſion of their Merits, by reviving the Juſtice of their Claim. I indulged myſelf the Liberty to conceive, the Candid and Ingenious would take it in good part, if by publiſhing the Reaſons that induced me to be of that Opinion, I modeſtly made them alſo Judges of its Probability; contenting myſelf only with the Simplicity and Innocence of my *Devoir*, and ſubmitting my Collections to their wiſer Examination. And thus you have the *Occaſion*, *Motives*, *Deſign*, and *Equity* of the following Diſcourſe. As for the *Method* and *Style* of it, you will ſoon perceive the *one* to be ſomewhat confuſed, the *other* altogether rude and unpoliſh'd: So that it cannot be denied, but I have in ſome ſort obſerv'd a *Decorum* with the Monument I ſpeak of; the Parts thereof being now in great Diſorder, and the Stones always unhewn, as they come from the Quarries: But both being natural and unaffected, I hope you will bear with their other Defects; eſpecially when you ſhall conſider, that, in Arguments of this Nature, Clearneſs of Proofs, and Authority of Teſtimonies, and Faithfulneſs of Quotations are much to be preferred before Exactneſs of Method, and Elegancy of Phraſe.

You, perhaps, have not yet beheld this Monument, or at leaſt not taken a Survey of it in its ſtately Ruins; and therefore it behoveth me to prepare you the better to judge of its Antiquity and Deſign, by entertaining you, in the firſt Place, with the

Deſcription of STONE-HENG, *by Mr.* Camden.

" About ſix Miles from *Salisbury* Northward, ſaith he, on *Saliſ-*
" *bury* Plain, is to be ſeen a huge and monſtrous Piece of Work,
" ſuch as *Cicero* termeth *inſanam ſubſtructionem*. For within the
" Circuit of a Ditch, there are erected, in manner of a Crown, in
" three Ranks or Courſes, one within another, certain mighty and
" unwrought Stones, whereof ſome are twenty eight Foot high,
" and ſeven Foot broad; upon the Heads of which, others, like
" overthwart Pieces, do bear and reſt croſs-wiſe, with ſmall Te-
" nons and Mortices, ſo as the whole Frame ſeemeth to hang;
" whereof we call it STONE-HENG, like as our old Hiſtorians term'd
" it, for the Greatneſs, *Chorea Gigantum*, the Giants Dance.

Then, to illuſtrate his Deſcription, he ſubjoins this Draught or *Figure*.

Where

Where *A.* denoteth the perpendicular Stones, called Corſe-ſtones, weighing twelve Tun, carrying in Height twenty four Foot, in Breadth ſeven Foot, and in Compaſs ſixteen: And

B. the Overthwart Stones, called Cronets, of ſix or ſeven Tun Weight.

Here, in all Likelihood, you will a little wonder, both by what Way Mr. *Camden* could attain to the Weight of theſe ſo ponderous Maſſes, ſo as to be poſitive in the Aſſignment of it: And why, having firſt made the Altitude of the Erected Stones or Columns to be twenty eight Foot, he immediately, in the Explication of his Pourtraict, brings it down to only twenty four Foot. Nor, indeed, can I eaſe you of that Wonder, otherwiſe than by referring the former to his mere Conjecture, and the other to his Forgetfulneſs. But this tranſitory Remark is of as ſmall Importance to our main Scrutiny, as his Deſcription comes ſhort of that Satisfaction which is required to an exact Survey of all Parts of the Wonder. Let us paſs, therefore, if your Curioſity and Leiſure permit, to the more ample

Deſcription of STONE-HENG, *by Mr.* Inigo Jones.

Who being, and not unworthily, called by Mr. *Webb* (in his Preface to Mr. *Jones* his Book, entituled *Stone-Heng Reſtored*) the *Engliſh Vitruvius*; and having, as himſelf profeſſeth, in the 56th Page of the ſame Book, with no little Pains and Charge meaſured the whole Work, and diligently ſearched the Foundations of it; ſeems to promiſe us a more full Account in all Particulars.

" This Antiquity (ſaith he) becauſe the *Architraves* are ſet upon " the Heads of the upright Stones, and hang as it were in the Air, " is generally known by the Name of *Stone-Heng*. The whole " Work in general, being of a circular Form, is an hundred and " ten Foot Diameter; doubled Winged about, without a Roof; " anciently environed with a deep Trench, ſtill appearing about " thirty Foot broad. So that betwixt it and the Work it ſelf, a " large and void Space of Ground being left; it had from the Plain " three open Entrances, the moſt conſpicuous whereof lies North-" Eaſt. At each of which was raiſed, on the Outſide of the Trench " aforeſaid, two huge Stones, Gate-wiſe; parallel whereunto, on " the Inſide, two others of leſs Proportions. The inner Part of the " Work, conſiſting of an Exagonal Figure, was raiſed, by due Sym-" metry, upon the Baſes of four Equilateral Triangles, which form-" ed the whole Structure. This inner Part likewiſe was double, " having within it alſo another Exagon raiſed; and all that Part " within the Trench ſited upon a commanding Ground, eminent, " and higher by much than any of the Plain lying without, and in " the midſt thereof upon a Foundation of hard Chalk, the Work it " ſelf was placed. Inſomuch, that from what Part ſoever they " came unto it, they roſe by an aſcending Hill.

" In the inmoſt Part is a Stone appearing not much above the " Surface of the Earth, and lying towards the Eaſt, four Foot

" broad, and ſixteen in Length. Which, whether an Altar or nō,
" I leave to the Judgment of others.

" The Great Stones, which made the Entrances from the Out-
" ſide of the Trench, are ſeven Foot broad, three thick, and twenty
" high.

" Their Parallels, on the inſide of the Trench, are four Foot
" broad, and three thick; but ſo broken, their Proportions in
" Height cannot be exactly meaſured.

" The Stones, which make the Outward Circle, carry in Breadth
" ſeven Foot, in Thickneſs three and an half, and in Height fifteen
" and an half: Each Stone having two Tenons mortaiſed into the
" Architrave continuing upon them, throughout the whole Circum-
" ference. For, theſe Architraves being jointed directly in the mid-
" dle of each of the perpendicular Stones, that their Weight might
" have an equal Bearing; and upon each Side of the Joint a Te-
" non wrought (as remains yet to be ſeen): It may poſitively be
" concluded thereby, the Architrave continued round about this
" Outward Circle.

" The ſmaller Stones of the Inner Circle are two Foot and two
" Sevenths in Breadth, one thick, and ſix high. Theſe had no
" Architrave upon them, but were raiſed perpendicular, of a pyra-
" midal Form.

" The Stones of the Greater Hexagon, ſeven Foot and an half
" in Breadth, three Foot nine Inches in Thickneſs, and twenty Foot
" in Height; each having one Tenon in the Middle.

" The Stones of the Inner Hexagon, two Foot ſix Inches broad,
" one Foot and an half thick, and eight Foot high; in Form pyra-
" midal, like thoſe of the Inner Circle.

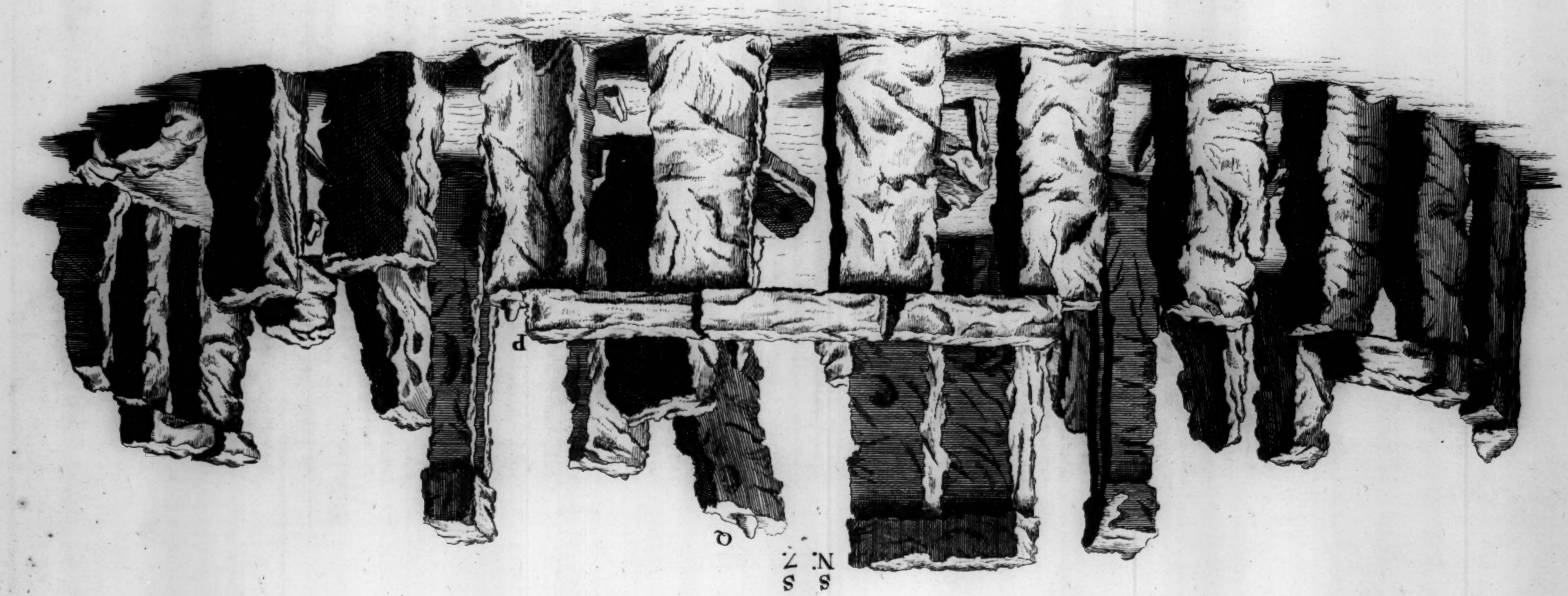
" The Architrave lying round about upon the perpendicular
" Stones of the Outward Circle, is three Foot and an half broad,
" two Foot and an half high or thick.

" The Architrave on the Top of the great Stones of the Out-
" ward Hexagon, ſixteen Foot long, three Foot nine Inches broad,
" three Foot four Inches high. This Architrave continuing only
" from Stone to Stone, left betwixt every two and two a void
" Space, free to the Air, uncovered.

" After this Survey (and ſome other Deſigns that he fancied cor-
" reſpondent thereunto) he obligeth his Readers with the whole
" Work in Proſpective, as it now lies in its Ruins, repreſenting it
" ſelf to the Eye thus.

The

R



Charleton — P. 9.

The FIGURE.

In which *P.* repreſents the Manner of the Tenons, of a round Form, mortaiſed into the Architrave of the Outward Circle: And
Q. the Tenons of the like Form, in the Middle of the Stones of the Greater Hexagon.

Reflecting upon theſe two Deſcriptions, and comparing them together with due Care; you'll find them at open Variance, and differing in ſo many and ſo conſiderable Particulars, that 'twill be a hard Task for you to keep them from mutually diſcrediting each other. For,

(1.) Mr. *Camden* expreſly affirms, he obſerved the Ranks, or Courſes, in which all the Stones were erected, to be only *Three*, one within another; and Mr. *Jones* as confidently avouches, he found them to be *Four*.

(2.) The *Former* ſaith, all thoſe three Courſes are *Circular*: The *Latter* ſaith, of his four, two only are Circular, the other two *Hexagonal*.

(3.) *This* gives you a punctual Account of *three open Entrances*, marked with two huge Stones perpendicularly raiſed on the Outſide of the Trench, and other two of leſſer Dimenſions, in like manner ſited on the Inſide, in Poſition parallel: *That* is utterly ſilent concerning any ſuch Matter; yea implicitly denies it, in that he delivered, that all the Stones obſerved the Circumferences of their proper Circles.

(4.) In like manner, the *One* ſtumbles upon an *Altar-ſtone* (for ſuch he conceived, and ſuch he would have us believe it to be, notwithſtanding his ſeeming to leave Men to the Liberty of their own Judgment in that Point:) over which the *Other* leaped clearly, without ſo much as ever touching it.

(5.) Mr. *Camden* aſſigns to the perpendicular Stones of the largeſt Size, twenty four Foot of Altitude; but Mr. *Jones* will not allow them to exceed twenty Foot.

Behold, here, a notable Example of the *Diſcrepancy of Men's Judgments, even in Things eaſily determinable by the Senſe! and how hard it is to diſcern Truth with others Eyes!* What, then, ſhall we conclude on in the Caſe? Upon whoſe Relation may we, with greateſt Security to our Belief, depend? If we compare the *Reputations* of theſe two Authors, we find them equally high and venerable: The One being worthily eſteemed one of the principal *Antiquaries*, and moſt learned Men of his Time; the Other is worthily reckoned among the moſt excellent *Architects* this Nation ever bred, and a general Scholar. If we ballance their ſeveral *Abilities* reſpective to the Matter in hand, no great Advantage of Weight appears on either Side: For if Mr. *Jones* were more converſant in *Vitruvius*, and more exact in the Rules of *Geometry*; Mr. *Camden* was not ignorant of the Art of Deſigning taught by the One, nor unacquainted with the Uſe of the *Other*, as is evident from many Paſſages in his immortal Writings. However, he was certainly skil-

ful enough in the common Ways of Meaſuring and Surveying, not to be miſtaken in the Dimenſions and Platform of *Stone-Heng*. If we compute the *Times*, in which they ſeverally took their Draughts of this Wonder, the Difference will be ſo ſmall, as not to ſolve the Variouſneſs of them: For, they were Contemporaries, and not above forty Years, at moſt, ſeem to have intervened betwixt the writing of one and the other, concerning this Argument. A ſmall Space of Time to wear off four Foot of hardeſt Stone from the Heads of the Perpendiculars or Columns; eſpecially conſidering not ſo much as an Inch is diminiſhed from their Sides. And much too ſhort a Time, for ſo many new Stones to grow up in, as Mr. *Jones* diſcovered more than the other perceived. Laſtly, as for their *Veracity*, that's a thing ſacred, admitting of neither Diſpute nor Compariſon; and 'twere Breach of Charity not to be confident of this; that both of them had ſo great Devotion and Reverence towards the Majeſty of Truth, as neither would dare to offend her, by willingly deluding the preſent and future Ages, with counterfeit Certificates, or by adding or diminiſhing, where they pretend to Exactneſs and Fidelity. And yet notwithſtanding, ſuch is their Misfortune, and our Trouble, we cannot give Credit to both at once: That one is miſtaken, is manifeſt; that both were miſtaken, and about the ſame Particulars, is improbable; to determine on which Side the Error lies, is difficult, but by a new Survey; and to reconcile them in all Points, ſeems impoſſible. Wherefore, though the Clue of my ſlender Obſervations upon the Place, be not ſtrong enough to conduct you out of this Labyrinth; yet, I hope, my Zeal to Truth may excuſe my Plainneſs and Freedom, if I adventure to aſſure you, that having more than once or twice delighted my ſelf with viewing this admirable Antiquity, and with all poſſible attentiveneſs of Mind contemplated the Form, Order, and Parts of it; I always obſerved Mr. *Camden*'s Draught to come much nearer in Reſemblance, both to the Work it ſelf, and to the Idea thereof formed in my Imagination out of its Ruins, than that bequeathed to the World by Mr. *Jones*, though much more elaborate and artificial. Nevertheleſs, the Model I have conceived of the whole Fabrick in general, being not caſt in the Mould of architectonical Principles, nor adjuſted by the Maxims of Geometry, but rude and ſimple, ſuch as my Eyes delivered in to my Brain; I think it not worth the Labour of copying, but leave every Man to the Liberty of fancying as he pleaſeth, when he hath ſufficiently gazed upon the Original. In the mean time, let us proceed to our capital Enquiry, *Who were the Authors of this ſtupendous Building*, that doth ſo amaze and amuſe its Beholders.

What *Scaliger* wittily and truly ſaid, in one of his *Exercitations*, concerning the Nature of *Colours*; viz. *that Objects moſt clear and manifeſt to the Senſe, are often moſt full of Difficulty and Obſcurity when brought Home to the Underſtanding:* holds true alſo of this Monument, which is not more conſpicuous to the Eye, for its Greatneſs and Eminency, than dark to the Mind in reſpect of its Original and Foundation, of which no certain Remains are to be found. So that we are not more beholding to Time, for ſuffering the *Skeleton* or Bones of this Giant to ſtand ſo long, than injured by it, in that it ſo ſoon extinguiſh'd the *Life*, or *Story* of it. For,

For, firſt, our moſt ancient, and moſt authentick Hiſtorians, who committed to Record the moſt memorable Actions and Traverſes of Fortune among the *Britains*; and who may with good Reaſon be allowed to have been not much above one Age younger than *Stone-Heng* it ſelf; have paſſed it over in Silence, as a Thing, either of whoſe Being they were utterly ignorant, or of whoſe Beginning they were utterly uncertain. So that from their Writings, nothing can be deduced toward our Information.

And then, as for ſuch others of our Countrymen, as well *Hiſtoriographers*, as *Antiquaries*, who living at leſs or greater Diſtance of Time after the former, have treated expreſly of it; they deliver Reports ſo various and inconſiſtent among themſelves, and ſeverally ſo embroiled with Improbabilities and Incongruities; that they appear to have taken up their reſpective Opinions either from obſolete and darkſome Traditions, or from ſlender and queſtionable Authorities, or at beſt from plauſible Conjectures. So that from theſe Authors likewiſe, little is to be borrowed toward our Determination. However, it being my Duty to preſume, you are not unwilling to hear theſe Opinions, what and whoſe they are; I ſhall not decline the Labour of collecting and reciting them ſincerely and faithfully: Eſpecially foraſmuch as *many Things are well worthy our Knowledge, that cannot yet deſerve our Belief; and even Fictions ſometimes have accidentally given Light to long obſcured Verities.*

The *eldeſt* and moſt vulgarly received Opinion, then, concerning the firſt Foundation of *Stone-Heng*, is, *that it was erected by that ſo much renowned* Britiſh-Roman (for a *Roman* he was, *materna ex parte*, by the Mother's Side) Aurelius Ambroſius, *in Memory of thoſe four hundred and ſixty Noble* Britains, *in peaceable manner invited to a Treaty of Accommodation, to be held in or near the Town of* Ambresbury, *by that bloody Invader and Leader of the* Saxons, Hengiſt; *and upon a Watch-word given, moſt treacherouſly murdered by him and his equally inhuman Confederates, upon the Place in which they were aſſembled.* And the principal, if not the firſt Author of this Report, was *Jeffery Monmouth* (in *Lib.* 6. *Hiſtor. Britannic.*) to whom I remit you for a more full Narration of the manner how this perfidious Maſſacre was deſigned and executed, and how the Monument of *Stone-Heng* was ſet up, as a perpetual Memorial of thoſe many Worthies, who there ſuffered a Civil Martyrdom, being ſacrificed in Honour of their Country.

The *next* (near of Kin to the firſt, as to Time, though *è diametro* contrary in all other reſpects) is, *That the ſame* Aurelius Ambroſius *being deceaſed, his ſorrowful Subjects, the* Britains, *to teſtify to ſucceeding Ages how high an Honour they had for the Reliques of him, under whoſe valiant and prudent Conduct, and by whoſe Courage-inſpiring Example, they had ſo often repulſed and defeated their ſavage Enemies, raiſed this magnificent Structure over the Place of his Sepulture, as a moſt durable Witneſs of his heroical Virtues, and their own grateful Piety.* And this Conceit ſeems derived chiefly from *Polydore Virgil*, who (in *Lib.* 3.) relating the Paſſages of War betwixt the *Britains* and *Saxons* of thoſe Times, expreſly affirms it as a memorable Truth, in Words of this Senſe. "In Memory of "his Atchievements for the Liberty and Good of his Country, the

" *Britains* ſet up a magnificent Sepulchre for their General *Ambro-*
" *ſius*, made of great ſquare Stones, in Form of a Crown (*obſerve*
here, how exactly Polydore's *Deſcription of the general Aſpect of*
Stone-Heng agrees with that of Mr. Camden *formerly mention'd*)
" in that very Place where he was ſlain in Fight; that the Fortitude
" of ſo noble a Chieftain might be neither forgotten among them-
" ſelves, nor left unremembred to Poſterity. Which Monument is
" yet remaining in the Dioceſe of *Salisbury*, near to the Town called
" *Ambresbury*.

A *Third* Conjecture we meet with, which tho' of much younger Date, doth yet pretend to be grounded upon an Accident of War ſo ancient, that we have ſcarcely any Records of the Actions betwixt the *Britains* and *Romans* in this Iſland, of Certainty above it; and it is, that *Stone-Heng was built by the old* Britains, *as a Sepulchral Monument for their magnanimous, but unfortunate Queen* Bunduca, *or* Boadicia, *Dowager of* Praſutagus, *King of the* Iceni; *who with all her principal Nobility, and a numerous Army, was fatally overthrown in Battel by that Handful of* Romans *under the Command of* Suetonius Paulinus, *then Lieutenant in* Britanny. The Father of this more partial than probable Fancy, was the Tranſlator of *Lucius Florus* (one Mr. *Bolton*, as I have been told by ſeveral Stationers) and Author of that ingenious Book, entituled *Nero Cæſar*, publiſhed no longer ago, than in the Year 1624; who, out of a certain Exceſs of Devotion to the Fame of that *Britiſh Amazon*, (as each Hiſtorian muſt have his particular Heroe, or Heroine, whoſe Virtues he delights to magnify above all others) willing to heighten her Glories by all Means poſſible, and taking Advantage of theſe Words of *Dion Caſſius* concerning her Funeral Rites, *Britanni humaverunt eam magnificè*, the *Britains* inhumed her with ſolemn and magnificent Pomp; rather than ſuffer her to want a Tomb proportionate to the Grandeur of her Birth, Sovereignty and Spirit, would needs be ſo courtly as to beſtow that huge Pile of Stones upon her, to which the Laws of Hiſtory gave her no Right at all. But let us hear with what Fervour of Zeal, and Freedom of Vote, he conferreth this Favour upon the Lady. " The Story of *Bunduca*,
" ſaith he (*Nero Cæſar*, p. 182, 183.) than which, neither our own
" noble Country, nor the whole Globe of Earth, hath a rarer, was
" ſo little underſtood by *Monmouth*, as it doth not appear at all,
" that ever the bare Sound thereof arrived within his Hearing.
" But had the precious Volumes of the *Cornelian Annals*, and *Dio*
" *Caſſius*, and *John Xiphiline* (where her Heroick Deeds are upon
" Record to all Poſterity) been within the Sphere of his Studies; not
" *Aurelius Ambroſius*, nor thoſe four hundred and threeſcore No-
" blemen of *Britain*, murder'd in *Vortiger*'s Reign, ſhould perhaps
" have carried away with him the Fame of this material Wonder,
" but her magnanimous ſelf. Higher than to her no Books do
" reach, with any Probability of a Perſon more capable of ſuch a
" Teſtimony than ſhe; and the profound Oblivion which covers
" the Author, and the firſt Intention of rearing them, where now
" they ſtill defy the Weather, doth ſtrongly fortify my Suſpicion,
" that the Stones were conſecrated to the Glory of *Bunduca*, and

" of her Captains ſlain in her Quarrel, ſo long time ſince as *Nero* " *Cæſar*'s Days, much above fifteen hundred Years, *&c.*

Here, after the Recital of theſe three ſo different Suppoſitions, I ſhould immediately have proceeded to the *Examination* of them in Order: But Mr. *Inigo Jones* having, not many Years paſt, with ſingular Judgment and great Pains, fully detected the particular Weakneſſes of each, and Improbabilities of all, and my Genius being always averſe to the dull and unprofitable Drudgery of Tranſcription; I think it ſufficient, if I refer you to his elaborate Diſcourſe upon the ſame abſtruſe Argument, while I apply my ſelf to the ſerious Conſideration of a *Fourth* Opinion, to which his fruitful Imagination ſeems to have given Birth, and his ample Skill in Architecture, Credit.

Mr. Jones's *Opinion then, of the Founders, Antiquity, and Deſign of* Stone-Heng,

Is, *That it was a Work of the* Romans, *built by them when they flouriſh'd here in greateſt Peace and Proſperity, and happily betwixt the Times of* Agricola's *Government and the Reign of* Conſtantine *the Great, about* 1560 *Years ago; not as a ſepulchral Monument, but as a Temple, and particularly conſecrated to the imaginary Deity of* Cœlus, *or* Cœlum, *from whence their ſuperſtitious Belief derived the Original of all things.*

The *Grounds* whereon he advanced, and *Reaſons* with which he endeavoured to ſupport this ſo new and ſtrange Surmiſe, being brought into Order, and few Words, are theſe that follow.

Firſt, That the *Romans* were, and no other Nation could be Founders of *Stone-Heng*, he argueth from (1.) the *Magnificence*; (2.) the *Order*; (3.) the *Architectonical Scheme*; (4.) the double *Portico* in the greater *Circle* of Stones, and another *Portico* in the *Cell*, or *Hexagon*; (5.) the *Manner* and *Poſition* of the Columns of the Building; and (6.) from the *Roman Reliques* frequently found near the Place.

Secondly, That it was a *Temple*, he would infer from (1.) the *Interval*, or ſpacious Court round about; (2.) the *Cell*, and its *Porticoes*; (3.) the *Altar* and its Poſition Eaſtward; (4.) the *Mixt* or *Compound Order*; (5.) the *Aſpect* of the whole Fabrick; and (6.) from the *Sculls of Beaſts* digged up in the circumjacent Ground.

Thirdly, That this ſo plauſibly imagined Temple was conſecrated in particular to the God *Cœlus*, he concludeth from (1.) the *Situation*; (2.) the *Aſpect Hypæthros*; (3.) the *Manner* or *Form*; (4.) the *Order*; (5.) the *Decorum* of the Structure: (6.) the *Pyramidal* Figure of the Stones; and (7.) from the *Kinds of Beaſts* cuſtomarily offered in Sacrifice to that Deity. And this is the Summary of all thoſe Particulars from whoſe concurrent Hints he ſeems to have deduced his Invention.

An Invention exceedingly fine and ſubtle, I confeſs, ſavouring of a pregnant Wit, and no ſmall Learning, eſpecially in the Myſteries of ancient Architecture in uſe among the *Romans*, and therefore much applauded by ſome of more than vulgar Judgment; yet not ſo firmly founded, as to be impregnable; nor ſo cloſely compacted in all its Parts, as to keep out all Weather of Contra-

diction. Wherefore, though it be far from my Deſign to batter and demoliſh it (for, in truth, it deſerves to ſtand, though merely for the Pleaſantneſs;) yet my Devotion to Truth, and the Intereſt of my preſent Diſquiſition concur to excuſe my Boldneſs, if having brought you to it, I adventure to ſhew you the ſeveral Flaws, Chinks, and Defects diſcoverable therein; leaving it at laſt to your own Judgment, whether it be ſtrong enough to ſecure any Man's Belief, that ſhall ſet up his Reſt in it.

Let us, therefore, begin at the firſt Partition, *viz. That* Stone-Heng *was a Piece of* Roman *Architecture*, and carefully view the Strength of thoſe Reaſons alledged to prove it ſo to be.

Firſt, As for the *Magnificence* thereof, what *Ariſtotle* (4. *Eth. c.* 2.) terms μεγαλοπρέπεια, the Latins *Magnificentia & Majeſtas*, doth not conſiſt alone in the Magnitude or Maſſineſs of either the Materials of a Building, or the whole Pile (for then thoſe huge Stones lying one upon another, call'd *Wringchees*, in *Cornwal*, would be a magnificent Structure;) but in an artificial *Decorum*, or agreeable Pulchritude, conjoined with Greatneſs of Bulk: Which two Qualities meeting together in any Fabrick, cauſe it to preſent itſelf to the Eye with a certain twofold Gracefulneſs or Majeſty, that inſtantly raiſeth a kind of Reſpect, and, where it is rare and excellent, a kind of delightful Wonder alſo in the Beholders. So that we uſe not to call great things Majeſtical, in reſpect of their large Dimenſions alone; nor little things Magnificent, notwithſtanding their Elegancy. And this I conceive to be the adæquate Notion of *Magnificence* among all Architects. Now, according to this Notion, tho' the Stones of *Stone-Heng* be, indeed, extraordinarily big and ponderous; yet foraſmuch as they are rude, rough, craggy, and difform among themſelves, and deſtitute of any great Art or Elegancy in their general Diſpoſition and Conſtruction, I perceive myſelf under no Conſtraint or Neceſſity of apprehending it as a magnificent Building, at leaſt in ſo high a Degree as Mr. *Jones* would have us believe, when he affirms, *that betwixt* Rome *and our Iſland, there is no Monument in which the* Roman *Magnificence is more conſpicuous than in this.* If by *Magnificence* he means *magnum Apparatum*, the Difficulty of the Means, Strength of Engines, Multitude of Hands, Length of Time, *&c.* neceſſarily made uſe of, in bringing together, and raiſing ſo many and ſo large Stones, then doth his Inference fall to the Ground; there being many antique Monuments yet remaining, ſome in *England*, others in *Scotland*, others again in *Denmark* and *Norway*, which conſiſting of the like Materials, and thoſe perhaps farther fetcht too, could not but require like Strength, Labour and Art to their Erection, and yet the *Romans* had no Hand in ſetting up either of them; as ſhall be made appear, when the Thread of my Diſcourſe hath brought me to mention them more opportunely. Furthermore, what judicious Eye, that hath once beheld the Remains of *Dioclefian*'s Baths, *Nero*'s Palace, *Marcellus*'s Theatre, *Veſpaſian*'s Temple of *Peace*, the great *Cirque*, or other the monſtrous Buildings of the *Romans* in *Italy*, can afterward fancy any ſuch thing as *Roman* Magnificence in this formleſs uniform Heap of maſſy Stones at *Stone-Heng?* there being as little of Proportion or Reſemblance

betwixt

betwixt this and thoſe, as betwixt St. *Pancrace* Church and St. *Paul*'s, or as betwixt a *Welſh* Mountaineer's Cottage and the Royal Palace of *Hampton-Court*. Nor am I alone of this Judgment; for the Author of the Life of *Nero Cæſar*, formerly cited, apprehended ſo little of Magnificence in the Thing, that from the very *Rudeneſs* thereof he concludes it (though erroneouſly) to have been a Work of the *Britains*.

Secondly, As for the *Order*, which Mr. *Jones* affirms to be the *Tuſcan*; that you may the more clearly diſcern, whether any ſuch thing was obſerv'd by the Builders of *Stone-Heng*, in that Work, or not, it is needful for me to put you in Mind at leaſt, what that *Tuſcan* Order is, what Conditions it hath that are common to the other Orders alſo, and what diſtinct Proprieties. The ancient *Roman* Architects generally divided their Structures *in parietes continuos, & intermiſſos*, into *entire* or *continued* Walls, and *Intermiſſions* made by Columns or Pillars. Of theſe *Columns* they had, partly from the *Grecians*, partly of their own Invention, five different Kinds or Sorts, which, reckoned according to their reſpective Dignity and Perfection, are the *Tuſcan*, *Doric*, *Ionic*, *Corinthian*, and *Compound* (as it is commonly named) *Italic*. The *Tuſcan* (which alone relates to our preſent Buſineſs) *eſt plana, maſſiva, ſeu ruſtica columna, ſimilis robuſto alicui & benè artuato ruricolæ, viliter amicto*, is a plain, maſſive, or ruſtical Column, carrying ſome Reſemblance to a ſtrong and well-limb'd Countryman, meanly clad, as *Vitruvius* (*lib.* 4. *cap.* 1.) not unfitly deſcribes it. The *Conditions* common to this Pillar with the reſt, are principally *three*, according to Sir *H. Wotton*'s Enumeration of them *in primâ parte Elementorum Architecturæ*, for the Excellency thereof tranſlated into *Latin* by *John de Laet*. *Firſt*, The Pillars of all the Orders are *rotundæ figuræ*, of a round Figure. For though ſome conceive the Column *Atticurges*, of which *Vitruvius* ſpeaks (*lib.* 3. *cap.* 3.) was ſquare, yet was it lookt upon as irregular, and never admitted into the Orders, but, among other extravagant Inventions, condemned by him. *Secondly*, *Omnes diminuuntur & contrahuntur inſenſibiliter, plus aut minus, ſecundum proportionem ſuæ altitudinis, ab tertia parte ſcapi ſui ſurſum*; All are contracted or leſſened inſenſibly, more or leſs, according to the Proportion of their Altitude, from the third Part of their Scape, or lower Part, upward. Which *Gulielm. Philander* (one of the beſt Interpreters of *Vitruvius*) from the exact Dimenſions of ſundry antique Remains ſurvey'd by himſelf, preſcribes *tanquam venuſtiſſimam diminutionem*, as the moſt comely and graceful Diminution; and moſt reſembling the taper Growth of Pine-Trees, from whoſe Patern the Figure of all Columns was firſt taken. *Thirdly*, *Omnes ſuos habent Stylobatas, altitudine tertiæ partis totius columnæ, comprehenſa baſi & capitulo*; All have their *Pedeſtals*, of the Height of the third Part of the whole Column, from the Baſe to the Head. The *Proprieties* of the *Tuſcan* Order (to omit others of leſs Importance) conſiſt principally in two things, *viz.* the Proportion of the Longitude of the Pillar itſelf, and the *Intercolumnium*, or Diſtance betwixt Pillar and Pillar. The *Height* or Length of the Pillar ought to be, *Sex diametrorum craſſiſſimæ partis inferioris*

ipſius ſcapi, ſix Diameters of its Thickneſs in the biggeſt Part a little above the Bottom. For *Vitruvius* (*lib.* 3. *cap.* 1.) accounts the Length of a Man's Foot to be the ſixth Part of his whole Body, in ordinary Dimenſion: And Man, according to *Protagoras*, is τὸ τῶν ἁπάντων χειμάτων μέτρον; *of all exact Symmetry the Prototype, or firſt Exemplar*. And the *Intercolumnium*, or Interval betwixt the Pillars, is required to be *circiter quatuor illius diametrorum*, of about four Diameters. Now, theſe Qualifications of the *Tuſcan* Order being thus ſet down, on one Side of the Parallel: Let us turn our Eyes upon *Stone-Heng*, and ſee what Analogy is to be found therein, to make up the other. (1.) At *Stone-Heng*, very few, or none at all of the upright Stones, or Columns, are *Round*, no nor in any degree related to that Figure; but broad and flat, and moſtly reſembling Parallelopepids, rather than Cylinders; as the Eye witneſſeth. So that here is a manifeſt Inconformity to the Figure required indifferently in all the five Orders. (2.) Their *Contraction*, or Leſſening upward, is not uniform, but rudely various, in ſome greater, in others leſs, in none inſenſible, in all irregular: So as therein likewiſe they want the due Proportion of Diminution common to all genuinely figured Columns. (3.) They have no *Pedeſtals* at all, being ſet in the Ground; which is a third Incongruity. (4.) The Perpendiculars of the Greater Circle are, according to Mr. *Jones* his Meaſure, in Altitude fifteen Foot and an half, in Depth three Foot, and in Breadth ſeven Foot. Where then is to be found the Proportion of Longitude to ſix Diameters of the thickeſt Part of the Column? (5.) Their *Intervals*, or middle Spaces, ſeem to be about nine Foot. For, Mr. *Jones* himſelf computes the Length of each *Epiſtylium*, or *Architrave*, continued in Round from Column to Column, to be preciſely ſixteen Foot; and there muſt be half the Breadth of the Column, at each End, allowed for the meeting of the two Architraves in the Middle, if not for the more firm bearing of their Weight: So that meaſuring the Diſtance of the Supporters, by the remaining Part of the Architrave, it will be nine Foot. Which agrees not with the *Intercolumnium* of *Tuſcan* Pillars. To conclude this Paragraph, therefore; either the Conditions of the *Tuſcan* Order here recited, are not according to the Rules of Architecture taught by *Vitruvius*, and his excellent Interpreter, Sir *H. Wotton*: Or Mr. *Jones* was miſtaken, when he conceived the Order of *Stone-Heng* to be *Tuſcan*.

Thirdly, As for the *Architectonical Scheme, in Uſe among the* Romans, *conſiſting of four Equilateral Triangles inſcribed within a Circle, by which he thought the whole Work of* Stone-Heng *deſigned and formed*; it is much eaſier imagined, than demonſtrated to be really therein. For (1.) That Rule of *Vitruvius* (*lib.* 5. *cap.* 6.) to which he refers us for Certification, if you take it intire, and not the latter Half only, as he cunningly did, runs thus: *Ipſius autem Theatri conformatio ſic eſt facienda, ut quàm magna futura eſt perimetros imi, centro medio collocato circumagatur linea rotundationis; in eaque quatuor ſcribantur trigona paribus lateribus & intervallis; quæ extremam lineam circinationis tangant, quibus Aſtrologi, ex muſica convenientia aſtrorum, ratiocinantur.* By the very firſt Words whereof it is moſt manifeſt, the Rule it ſelf concerns

the Deſignation, not of a round Temple, but of a *Theatre*; and the Context of the whole Chapter following declares it to have been invented for a threefold Uſe, namely the moſt advantageous Diſpoſition of the *Proſcenium*, *Scena*, and *Orcheſtra*; the equal Diffuſion of the Voices of the Singers and Actors; and the convenient ordering of Seats for the Spectators. But, what's this to Mr. *Jones* his Conceit of a *Temple*; and ſuch a one too, as muſt bear the Aſpect *Hypæthros ſive ſub divo*, i. e. open at Top? However, conceiving this Text might ſerve his Turn, and the great Name of *Vitruvius* give ſome Authority to his Fancy, that otherwiſe would hardly paſs among judicious Men; he induſtriouſly uſurped the Quotation of it, by perverting the genuine Senſe to a wrong Purpoſe; and to the End his Readers might be the longer in finding out the Fraud, artificially omitting the Citation of the particular Chapter, he leaves them to a tedious Reſearch through the whole Book; a Labour ſo great, the Patience of moſt, though Learned, would not extend to the enduring of it, upon ſo ſlender an Occaſion. (2.) The Queſtion is, not whether this kind of Architectonical Scheme was anciently uſed by the *Romans*, in ſome of their publick Edifices; but *whether* Stone-Heng *was formed according to ſuch a Scheme, or not*; Mr. *Jones*, indeed, hath expreſly affirmed it: But, how hath he made it appear? That he hath drawn four Equilateral and Equidiſtant Triangles within the Circumference of the Greater Circle of Stones, ſo as all the Angles are terminated in the Circular Line, is not ſufficient to prove it: Foraſmuch as every Novice in Geometry underſtands how to inſcribe not only four, but four hundred and many more ſuch Triangles, in the *Area* of a Circle much leſs in Diameter, than that he deſcribes. Nor is it ſufficient, that he tells us, *the Interſection of the ſeveral Triangles fully demonſtrateth after what manner the Greater Hexagon, made open at* Stone-Heng, *was raiſed from the ſolid Wall environing the* Cell *of the* Peripheros; becauſe our Senſe aſſures us, there are no Footſteps or Remains of any ſuch ſolid Wall of a circular Form, raiſed where the Interſections of the Triangles are ſuppoſed to be made; and becauſe we have no Evidence, but his ſingle Word, that there is any *Hexagon* at all in the Work; whereas, neither Mr. *Camden*, nor the *Author* of *Nero Cæſar*, nor My ſelf, nor any other (for ought I could ever learn, and yet I have enquired of many Gentlemen who had carefully ſurvey'd the Antiquity, and were well able to diſcern a Hexagon from a Circle) could ever perceive any ſuch Matter. Again, though he ſpeaks of *three Entrances leading into the Temple of* Stone-Heng *from the Plain, and thoſe likewiſe comparated by an Equilateral Triangle*: Yet is it manifeſt, even from his own Draughts of the Work, and its Platform, that all the Perpendiculars or Columns of the outward Circle are equidiſtant each from other; and if ſo, where are thoſe three Entrances? Or how ſhould we diſtinguiſh them from the other intercolumniary, or void Spaces? All which conſidered, there remains (as I think) no Tie upon any Man's Belief, that *Stone-Heng* was a *Roman* Structure, in reſpect of the Scheme by which it was deſigned and compoſed.

Fourthly, As for the *Double Portico reported to be in the Outward Circle, and another within the Greater Hexagon, formed after the*

Roman *Faſhion in Structures of great Magnificence:* That you may be the better able to judge, whether he were in the right, yea, or no; give me Leave to acquaint you, what a *Portico* properly is, what the *Roman* Architects called a *Double Portico*, and what Mr. *Jones* termeth *Porticoes* in this Place. *Vitruvius* (*lib. 5. cap. 9.*) ſetting down Precepts for the Conſtruction of *Porticoes* belonging to a Theatre, begins his Diſcourſe thus: *Poſt ſcenam Porticus ſunt conſtituendæ, uti cum imbres repente ludos interpellaverint, habeat populus, quo ſe recipiat ex theatro:* " Behind the Scene are to be " made Porticoes, to the End the People may have whither to " withdraw themſelves out of the Theatre, when ſudden Showers " diſturb their Sports. And *Philander* commenting upon theſe Words, ſaith thus: *Porticus additæ ſunt ſacris ædibus, illuſtrium virorum domibus, & publicis ædificiis, neceſſitatis, aut ornamenti, animivæ cauſſa; ſub eis repentinas pluvias vitabant, umbras ac frigora captabant, variis ſermonibus diem conſumebant, a meridie ſolem hyeme, a ſeptentrione æſtivas umbras excipientes:* " To ſacred Build- " ings, to the Houſes of great Perſonages, and to publick Edifices, " are added Porches, for Neceſſity, or Ornament, or Delight; un- " der them they ſheltred themſelves from ſudden Rains, they retired " for Shade and Coolneſs, and talked away the Day; receiving Sun- " ſhine from the *South* in Winter, and in Summer Shadow from " the *North*. From whence it is moſt clear, moſt certain, that all Porticoes are additional Structures, wherein Men may be protected from Rain and Sun; ſuch as the memorable Porticoes of *Apollo Palatinus*, of *Auguſtus in campo Martio*, of the *Pantheon*, of *Antoninus Pius*, of the *Capitol* on the Side of the *Capitoline* Hill in *Rome*. Of theſe Porticoes *ſome* are made with *parietibus continuis*, ſolid Walls on one Side, and Pillars on the other; as in all *Periſtylia*, or paved Walks encloſed with Columns, ſuch as the coſtly Palace of *Urbin* at *Rome* is adorned with, ſuch as the *Cloiſters* in Monaſteries, ſuch as the Walks under the *Old Exchange*, and thoſe commonly called the *Piazzas* of *Covent-Garden*. *Others* conſiſt of ſolid Walls on both Sides, with Rows of Pillars ſet at Diſtance from the Walls; of which Sort we have a glorious Example in the *Portico* at the *Weſt* End of St. *Paul*'s Church, in deſigning and raiſing of which Mr. *Jones* himſelf was principal Architect. But *All* are *tectæ*, roofed or covered at Top; otherwiſe how ſhould they ſatisfy the Uſe or End for which they were intended, namely, to ſhelter Men from exceſſive Heat in Summer, and from wet Weather in all Seaſons of the Year? As for *Double Porticoes*, they are no ways different from ſingle ones, except in this only, that they have a double Order or Range of Columns. For *Philander*, interpreting theſe Words of *Vitruvius*, (*loco citato*) *circa theatra ſunt Porticus & ambulationes, quæ videntur ita oportere collocari, uti duplices ſint, habeantque exteriores columnas Doricas, cum Epiſtyliis & ornamentis, ex ratione modulationis Doricæ perfectas*; expreſly ſaith, *Porticus duplices appellatæ ſunt a duplici columnarum ordine*; Porches are termed double, from the double Order of Pillars, of which they are compoſed. And theſe, doubtleſs, are the adequate Notions of Porticoes, both ſimple, and double; and what every Man underſtands when he hears them ſpoken of. But what

Mr. *Jones* intendeth by Porticoes in *Stone-Heng*; is difficult to be conceived from his own Diſcourſe; and more difficult to be found in the Work it ſelf: So that we are confined to the Liberty of conjecturing. By the double Portico, therefore, in the outward Circle or Wing of Stones; he means either the double Row of Pillars ſet in round, of which the inner conſiſteth of ſmaller Stones, ſuch as he compares to *Pylaſters*; or the Space between each two Columns, with an *Architrave* over Head. If the *firſt*; then it may be demanded, why the inner Order of Columns are not equal in Altitude to the outward, as they ought to have been by *Vitruvius*'s Directions, and as they always were in *Roman* double Porticoes? And why is one Order covered with Architraves, the other not? If the *other*; it may be objected, the Portico then can be but ſingle, contrary to what it is ſuppoſed to be. The ſame may be ſaid likewiſe of the other Portico imagined in the Greater Hexagon. But, whatever part of the Fabrick he fancied to be a Portico; thus much is evident, that it will not afford Defence againſt the Injuries of immoderate Heat or Rain; and therefore deſerves not that Title, in Strictneſs of Speech. And it ſeems, he that took the Liberty ſo to call it, was put to a hard Shift to blanch over the Singularity of his Conceit: For, ſtriving to aſſert it to be cuſtomary among the Old *Roman* Architects, to form the like Porticoes in their Temples, and more particularly in ſuch Temples as properly belonged to the Aſpect *Hypæthros*, or were roofleſs; rather than want the Patronage of *Vitruvius* in the Caſe, he was forced to deprave the Text he alledged toward his Defence. The Words there lying in this Order, (*lib.* 3. *cap.* 1. *ſub finem*) *Reliqua omnia eadem habent quæ Dypteros, ſed interiore parte columnas in altitudine duplices, remotas à parietibus ad circuitionem* (*ut porticus*) *Periſtyliorum:* Not as he (*p.* 70.) unfaithfully recites them, thus (obſerve I pray) *Hypæthros in interiore parte habet columnas remotas a parietibus, ad circuitionem* (*ut porticus*) *Periſtyliorum*; adding and omitting what he thought fit. A Courſe highly diſingenuous, and in the End as highly ſcandalous. For, whoſo uſurps the Licenſe of falſifying the Text of any Author, much more of one ſo grave and oraculous, as *Vitruvius*, whatever Advantage he imagines may ariſe from thence to his private Opinion, in caſe the Impoſtor be not detected: Certainly it cannot countervail that Shame and Diſcredit that inevitably follows, when the judicious and examining Reader ſhall come, by having Recourſe to the Original, to find how groſly he might have been deluded, had he truſted to the Quotation. And *he that makes no Scruple to impoſe an Error, by corrupting another's Doctrine, forfeits the Credit he expects to his own, and is always to be ſuſpected of Partiality to his Tenents, eſpecially where he broacheth Novelties, and venteth them upon no other Reputation, but that of his ſingle Teſtimony.* It is but Juſtice, therefore, if meeting with nothing in our Antiquity, that anſwers to any Form of Porticoes, which, as Appendages to their Temples, were anciently erected by the *Romans*, and deſcribed by *Vitruvius*; nor having any other Obligation to grant the being of any Portico there, beſides Mr. *Jones* his bare Conjecture, and that upon Grounds obſcure and fallible: I ſay, it is but Juſtice if we ſuſpect, that he only imagined them to be ſuch.

Fifthly,

Fifthly, As for the *Artifice, or Manner of Workmanſhip* ſhewn in *Stone-Heng*, by which you are to underſtand only the placing of the Upright Stones, anſwerable to Columns; moſt true it is, indeed, the Old *Romans* uſed to ſet the Columns of publick Fabricks, at ſo much the leſs Diſtance one from another, by how much greater the Columns were in Diameter, naming that particular Kind of Range, *Pycnoſtylos*, i. e. *Crebris Columnis*, the *cloſe* Order; from the cloſe or thick ſtanding of the Pillars. Nor is it leſs true, that in our Monument, the Perpendiculars, though extraordinary great in Compaſs, have their intercolumnary Spaces little in Compariſon; becauſe of the Weight of the incumbent Architrave, which might otherwiſe break of it ſelf. And yet nevertheleſs I think it ſcarce warrantable thence to conclude, thoſe Perpendiculars were erected by a *Roman* Artiſt. For, if you conſult *Vitruvius* (*lib.* 3. *cap.* 2.) about the true Proportions of the cloſe Order; you may ſoon be informed by him in theſe few Words: *Pycnoſtylos eſt, cujus intercolumnio unius & dimidiatæ columnæ craſſitudo interponi poteſt*; " The *Pycnoſtyles* is " that, where the Intercolumnium, or Interval, is equal to the Thick- " neſs, and half the Thickneſs of the Column it ſelf. To whom *Bernaldinus Baldus* fully aſſents, in his Explanation of the Word *Pycnoſtylos*, (*Lexic. Vitruvian. pag.* 96.) where he ſaith, *Inde ſpecies iſta nomen adepta eſt, quòd intercolumnium ſit moduli unius tantum cum dimidio.* Then if you eſtimate the Interval from Perpendicular to Perpendicular, in the great Round of *Stone-Heng*, by the Length of the Architrave betwixt its two Supporters, according to my Manner of Computation formerly given, you will find it to be about nine Foot, and ſo inconform to the Rule of the cloſe Order. After, perchance, you may give Ear to my Conjecture, That the Builder had reſpect chiefly to the Length of the overthwart Stones, placing the Supporters accordingly, without any other Conſideration or Precept of Art, rather of Neceſſity, than Choice: And that if he could have been furniſhed with Stones fit for Architraves, of larger Dimenſions in Length and Depth, (otherwiſe they could not have born their own Gravity) in all Likelihood he had proportionably enlarged the Spaces of the Columns; it being evident, he made Uſe of the greateſt Stones he could get, of both Sorts. But this is not material; it being ſufficient, that the Rule of the *Pycnoſtylos* was not exactly followed, in the Poſition of the Columns at *Stone-Heng*; and conſequently, that the Manner is not *Roman*, as Mr. *Jones* would perſuade.

Sixthly, As for the Manner of *fixing the Architraves upon the Head of the Perpendiculars by Tenons and Mortiſes*, that likewiſe ſeems but an uncertain Sign of *Roman* Maſonry. For thoſe Architraves being to be placed *in Æquilibrio*, ſo as the Point of Reſt at each End ought to be there, where the Weight was found equal on each ſide; all the Workman had to do toward their Continuance in that Poſture was, to contrive ſo to faſten them, as that no Force of Wind or Tempeſt, nor any other (unleſs extreme) Violence, by diminiſhing the Gravity on one ſide, might incline or ſway them to ſink down on the other; which could not otherwiſe be effected, but by corroborating the *Æquilibrium* by Tenons made in the Supporters, and let into Holes or Mortiſes in the Ar-

chitrave, no kind of Mortar or Cement being ſtrong enough for that Purpoſe. And thus much common Reaſon might teach the Maſons without any great Skill in Geometry, or having Recourſe to either the Rules or Patterns of *Roman* Architecture. Which, perhaps, was the Cauſe why *Vitruvius* ſpake ſo little of this Way of confirming great Stones in Buildings, as taking it for granted the Contrivement was ſo plain and obvious to Men, even of but common Underſtanding, as that it was needleſs for him to inſiſt upon any Precepts concerning it; for all I can meet with in his whole Volume relating thereunto, is only a ſlight, tranſitory, and obſcure touch (*lib.* 2. *cap.* 8.) which is this: *Quod ſi quis noluerit in id vitium incidere, medio cavo ſervato ſecundùm Orthoſtratas intrinſecus, ex rubro ſaxo quadrato, aut ex teſta, aut ſilicibus ordinariis, ſtruat bipedales parietes, & cum anſis ferreis, & plumbo frontes vinctæ ſint: ita enim non acervatim, ſed ordine ſtructum opus poterit eſſe ſine vitio ſempiternum, quòd cubilia & coagmenta eorum inter ſe ſedentia, & juncturis alligata non protrudent opus, neque Orthoſtratas inter ſe religatos labi patientur.* From whence, nevertheleſs little can be collected, that is capable of Application to the Manner of banding Stones together in our Antiquity: All that is, we muſt be beholden to the Induſtry of *Philander* for, who, after his Interpretation of the Word *Orthoſtratæ*, which ſignifies *upright Props*, ſuch as the *Italians* term *Speroni*, *Philaſtri contraforti*, addeth, *Inciduntur in his canales, in quos, veluti in fœminas, aliud quippiam, ceu maſculum, ineat committaturque, cujuſmodi ſunt, quas noſtri Morteſias* (*quaſi Mordeſias, à mordendo*) *vocant; commiſſuræ ſcilicet genus, cum perpetuo canali induntur, inſeruntur*vè *tabulæ, aut quippiam ſimile.* Beſides, though Mr. *Jones* alledged the Authority of *Leo Baptiſta Albertus* the *Florentine*, to prove that in mighty Structures, where the Stones were of extraordinary Greatneſs, the *Romans* uſed to lay them without any unctuous incorporating Matter between; yet he neither hath, nor could bring under the Hand of any Author, a Certificate, that no other Nation did the like before, or until after the *Romans* had, by Conqueſt or Commerce, civiliz'd them. And therefore it was ſomewhat boldly done of him, to infer that *Stone-Heng* was a *Roman* Structure, becauſe the Architraves were compacted to their Supporters by Tenons and Mortiſes; when the Examples of the like Way of Holdfaſts for huge Stones, among other Nations (ſome of which were at that time barbarous) are infinite, and ſtand in the Roadway of every Man's Obſervation.

Seventhly and laſtly, As for the *Frequency of* Roman *Reliques in* Wiltſhire, ſuch as Camps, Fortreſſes, Trenches, and the like, ſome of which are even to this Day diſcernible, at leaſt by their Prints or Footſteps, in Places not far from *Stone-Heng*; I ſhall willingly allow thus much, that, conjoin'd with Hiſtory, they may be good Teſtimonies of the lodging of *Roman* Armies in thoſe Places, and of their military Traverſes during their War with the *Britains*; yet ſeeing they carry no Face of Similitude, nor Shew of Relation to our Antiquity, the Laws of Logick will juſtify my Warineſs and Unbelief, if I doubt them to be ſo much as probable Arguments of the *Romans* being Authors alſo of that Work.

Having thus, Thread after Thread, unravell'd Mr. *Jones*'s long Web of Reaſons, which he thought ſo cloſely and artificially woven, as to be ſtrong enough to bind his Readers to a Belief of his Opinion, that *Stone-Heng* was a *Roman* Structure; give me leave to add an Argument or two of mine own, of ſo much Weight, as would have alone been ſufficient to break aſunder his whole Contexture, had I not weaken'd it at all.

Mr. *Camden*, in the Cloſe of his Diſcourſe concerning *Stone-Heng*, makes Report of a certain Table, or Plate of Metal, as it had been Tin and Lead commixt, found in or by the Monument, in the Time of King *Henry* the Eighth, whereon were engraven many Letters, but in ſo ſtrange a Character, that neither Sir *Thomas Eliot*, nor Mr. *Lilly* Schoolmaſter of St. *Paul*'s, could tell what to make of it, and ſo took no Care to preſerve it. Now certain it is, this Inſcription was not left by the *Romans*, who generally wrote all their Memorials in their own Language, whoſe Character hath long out-laſted their Empire, continuing the ſame in all Ages; as appears even by their Coins of greateſt Antiquity, and all their monumental Epigraphs, of which *Camden* hath collected a great Number, ſuch as have been found in *England*, and *Gruterus* a large Volume of others, diſpers'd not only through *Italy*, but all Parts of the Earth, wherever the *Roman* Eagle perch'd. Nor doth it appear to have been either *Greek*, or *Hebrew*, or *Britiſh*, or *Saxon*; becauſe all theſe Languages, and their ſeveral Characters, were well known to Sir *Thomas Eliot* and Mr. *Lilly*, who were excellent Linguiſts and good Antiquaries, as the yet living Fame of one, and Writings of the other teſtify. It remains therefore, that theſe were *barbarous* Characters; and if ſo, what hinders but that we may gueſs them to be *Literæ Runicæ, ſive Gothicæ*, the *Runic* or *Gothic* Characters, ſuch as were conſtantly uſed by the *Danes* in all their antique monumental Inſcriptions or Engravements? Eſpecially ſince *John Speed*, in his Deſcription of *Devonſhire*, writes, That *near* Exmore *are certain Remains of an ancient Work, namely, mighty Stones, ſet ſome in Form of a Triangle, others in round, orderly diſpoſed; and that upon one of them was an Engravement in* Daniſh *Letters, which could not be read by Men moſt learned.* And that grave and univerſally learned Man, *Olaus Wormius* (Phyſician to the preſent King of *Denmark*, and not above four Years paſt deceaſed, and who hath vouchſafed ſometimes to honour me with his Epiſtles) in his firſt Book, *cap.* 9. *De Monumentis Danicis*, taketh ſpecial Notice of this Inſcription, and deploreth the unfortunate Loſs of it, with *Utinam bono publico communicatum fuiſſet; forſan de rebus præclaris à noſtratibus ibidem geſtis teſtaretur.* That the *Danes* of old, affecting (as all other Nations of the World, however rude and illiterate) to perpetuate the Remembrance of their notable Actions and Succeſſes, delighted to raiſe Monuments of their Battels, Victories, and other Atchievements, as alſo of their Kings, principal Commanders, and great Perſons; and leave ſhort Records of the particular Occaſions of thoſe Monuments, ingraven in *Runic* Letters. Beſides this, that they had none but the *Gothic* Language in Uſe among them, is manifeſt from the Teſtimony of *Saxo Grammaticus*, who (*in Præfation. Hiſtor. Danic.*) recommends the Obſervation

ſervation thereof to his Readers, as a thing neceſſarily conducing to their underſtanding many otherwiſe obſcure Paſſages in his Hiſtory. *Nec ignotum volo*, ſaith he, *Danorum antiquiores, conſpicuis fortitudinis operibus editis, gloriæ emulatione ſuffuſos, Romani ſtyli imitatione, non ſolum rerum à ſe magnificè geſtarum titulos exquiſito contextus genere, veluti Poëtico quodam opere perſtrinxiſſe; verum etiam majorum acta patrii ſermonis carminibus vulgata, linguæ ſuæ literis ſaxis ac rupibus inſculpenda curaſſe.* And as for Precedents or *Examples* of that Kind, they are ſo numerous, that *Olaus Wormius*'s two Volumes, *De Monum. Danic. & De Literis Runicis*, moſtly conſiſt of ſuch; otherwiſe perhaps I ſhould have exerciſed your Patience in reading ſome of thoſe more conſpicuous ones commemorated by *Saxo Grammaticus*'s *Commentator*, *Stephanus Stephanius*, *John Crantzius*, and other Writers of *Daniſh* Antiquities; that ſo I might have aſſiſted the Probability of my Conjecture, that the Characters on the Plate found by *Stone-Heng* were *Runic* or *Gothic*. However, you have ſeen upon what fair Grounds you may entertain a Perſuaſion that they were not *Latin*, and therefore not left by the *Romans*.

Again, this our Monument conſiſteth wholly of Stones *unwrought*, *rough*, and *rude*, as they lay in their Beds of Earth (their *Tenons* and *Mortiſes* only excepted) and of ſuch various Shapes, that the moſt curious Eye can ſcarcely find a perfect Similitude in any two of them. And Mr. *Jones* ought to have evinced, either by Teſtimonies authentick, or by Examples, that the *Romans* had ever raiſed any publick Structure of the like Materials; which being above his Power (as I conceive at leaſt) he warily omitted to attempt it, as he did the Proof of many other Particulars, equally important toward the Verification of his grand Poſition. Whereas *Olaus Wormius* hath been ſo liberal in his Contributions toward the Maintenance of my Suppoſition, as to furniſh me with not only verbal Deſcriptions, but lively Draughts or Pictures alſo of ſundry antique *Daniſh* Monuments, as well in the Bulk and Rudeneſs of the Stones, as in the Order and Manner of their Poſition and Situation, much reſembling our *Stone-Heng*; and (as may be not obſcurely collected from a Conference of Times, Actions, Hiſtories, Ruins, *&c.*) not much different as to Antiquity. And this I think an Argument not unworthy your ſerious Conſideration, if not weighty enough to counterpoiſe all the Reaſons urged by Mr. *Jones* to enforce his Dream, that the *Romans* were Authors of *Stone-Heng*.

Having thus long entertained you with examining the Solidity of the *Firſt Story* of our Architect's phantaſtical Building, Time and Order jointly command me to uſher you up to the *Second*; wherein I ſhall no longer detain you, than while I try the Soundneſs of thoſe Beams, upon which he impoſed his ſo lofty Conceipt, that *Stone-Heng* was a *Temple*. Which he preſumes,

Firſt, From the ſpacious *Court* lying round about it, agreeing with thoſe of *Roman* idolatrous Temples, wherein Beaſts brought for Victims were ſlain, and into which none but Prieſts might enter. To which it may be objected, firſt, that the void Space betwixt the utmoſt Circumvallation or Trench in *Stone-Heng*, and the Building itſelf, doth not exactly correſpond with the *Atria* of

Roman Structures; and therefore cannot, without corrupting the ſevere Dialect of Architects, be termed a *Court*. For, whoſo attentively peruſeth *Vitruvius* his Diſcourſe *De Atriis* (*lib. 6. cap.* 4.) will ſoon perceive, that he by the Word *Atrium*, conſtantly means *primum ædificium, quod anteriori janua intrantibus occurrit*, the firſt Building that offers it ſelf to the Sight of thoſe who enter by the Fore-Gate: And *Bernaldinus Baldus*, in his Note upon the firſt Line of that Chapter, ſaith, *Arbitramur nos vetera Atria, noſtrarum ædium parti illi reſpondere, quam vulgo* Anditum *dicimus*, Andatam Caminatamve; *quæ quidem prima poſt ingreſſum oſtii introgredientibus occurrit*; *eaque non quidem ſubdivalis, ſed tecta & concamerata*. To which may be annex'd, the agreeable Judgment of *Claudius Salmaſius* (*in Solinum, pag.* 1218.) *apparet Atrium, primo non fuiſſe veſtibulum*; *neque aream Hypæthram*; *ſed partem ædis ſub tecto, atque adeo penetrale, & fortaſſe concameratam porticum*. Seeing therefore, that the *Roman Atrium* always was covered at the Top, and moſt frequently arched alſo; and that there is no ſuch thing betwixt the outward Circle of Stones, and the great Trench environing it; where is the Analogy or Reſemblance ſuppoſed? Again, indulging him the Liberty of our vulgar Phraſe, according to which the *Area*, or Plot of Ground, betwixt a Building and its Boundaries, may rightly enough be call'd a Court; yet where is the Neceſſity, yea, where the Probability, that that Court was originally deſign'd and mark'd out for a Place for the Slaughter of Victims? Muſt all Structures environed with ſuch *Area* be Temples? or all *Roman* Temples be accommodated with the like Out-lets? If ſo, what will become of our Author's Fancy, that thoſe vaſt Stones ſtanding in a Circle near *Long-Compton* in *Oxfordſhire*, called *Roll-ſtones*, were anciently a Temple, and a *Roman* one too? For theſe are deſtitute of all outward Circumvallation or Entrenchment. But the Force of this Argument depends, perhaps, upon its Conſpiracy with its Fellows; and therefore, if from them all put together, it ſhall appear, that our Monument was intended for a Temple; I ſhall no longer doubt, whether the void Space of Ground within the Trench be the Court belonging to it.

Secondly, From a large Stone, ſixteen Feet long, and four broad, appearing not much above the Surface of the Earth, in the *Eaſtern* Part of the leſſer Hexagon, which he takes for an *Altar*. Whereunto I cannot aſſent, for two Conſiderations: Firſt, the Humility of the Altar deſtroys the ſuppoſed Dedication of the Temple. For the Rule of *Vitruvius*, how Altars ought to be placed in Temples, ſo as to carry a due Decorum, and viſible Analogy to the Nature and Proprieties of that particular Deity therein to be worſhipped, is this, (*lib.* 4. *cap.* 8.) *Altitudines Ararum ſic ſunt explicandæ, ut Jovi, omnibuſque Cœleſtibus quàm excelſiſſimæ conſtituantur; Veſtæ, Terræ, Marique humiles collocentur*. Altars conſecrated to *Jupiter*, and all *Celeſtial* Powers are to be made exceedingly tall or high; and thoſe to *Veſta*, *Tellus*, and *Neptune*, humble or low; as in ſome ſort repreſenting the Dwelling and Dominion of the reſpective Deity. So that this Stone was either no Altar at all, or not ordained for Oblations to the God *Cœlus*. If it be objected, that the Stone perhaps was ſet *upright*; I anſwer, Then it was as much too *narrow* on the

Top, for the Uſe aſſign'd, as now too *low* for the God to whom it is aſcribed. Secondly, Mr. *Jones*, in his Deſcription of the Monument (as you may remember) ſpeaks of three open *Entrances* leading from the Plain into the Work it ſelf, the moſt conſpicuous of which lay *North-Eaſt:* Which is openly inconſiſtent with the Cuſtom of the *Romans*, who always made the grand Entrance into the Temple, whatever it were, *è regione Altaris & Signi*, in that Part which was directly oppoſite to the Place where the Altar and Statue ſtood erected; and the Reaſon was, *Ut adoratum venientes Divinitatem ſuſpicerent*, that the People coming up to make their Adoration, might at their Entrance have both Altar and Image in Front, ſo as to behold them at firſt Elevation of their Eyes. Would you have Authority for this? Hear *Vitruvius* himſelf, *Ædes autem ſacræ Deorum immortalium, ad regiones quas ſpectare debent, ſic erunt conſtituendæ, uti, ſi nulla ratio impedierit, liberaque fuerit poteſtas ædis, Signum quod erit in Cella collocatum, ſpectet ad veſpertinam cœli regionem: uti qui adierint ad aram immolantes, aut ſacrificia facientes, ſpectent ad partem cœli orientis, & ſimulachrum quod erit in æde; & ita vota ſuſcipientes contueantur ædem, & orientem cœli, ipſaque ſimulachra videantur exorientia contueri ſupplicantes & ſacrificantes; quodque Aras omnes Deorum neceſſe eſſe videatur ad orientem ſpectare*, (*lib.* 4. *cap.* 5.) Whence we may ſafely conclude, that if the Poſition of the Altar were right, yet that of the principal Entrance leading up to it was wrong. But ſhould we grant this to have been originally an Altar-ſtone; yet doth it not follow, that therefore the reſt of the Building was a Temple; becauſe in Stories, as well ſacred as not, we read of many Altars ſtanding alone, without Temples; and becauſe it was one of the barbarous Cuſtoms of the *Danes*, even in the ſtony Sepulchres of their mighty Men, to erect Altars, and thereon to ſacrifice to their Manes; witneſs *Olaus Wormius*, (*Monum. Danicor. lib.* 1. *cap.* 6.) *Diverſi ab his cernuntur Tumuli, ſaxis grandioribus undique cincti, ita ut utramque extremitatem mole vaſtiora reliquis claudant. In medio ut plurimum Ara extat. In hiſce vulgus Gigantes ſepultos credit, quorum oſſa etiam haud raro è talibus effodiuntur. Sed ego ejuſmodi integris etiam familiis deſtinatos puto, unde & in his Aræ, quæ communia ſacrificia pro totius gentis incolumitate immolata excipiant.* With which if you compare *Stone-Heng*, together with our vulgar Tradition of Giants there interr'd, and the Sculls of Oxen or Bulls plowed up in the adjacent Fields; you will find as much Reaſon to believe it a ſepulchral Monument ſet up by that warlike and ambitious Nation, in the Time of their Tyranny here, with an Altar in the Middle, for their pagan and impious Sacrifices, as, with Mr. *Jones*, to conceive it a *Roman* Temple.

Thirdly, From the *Uſe of the ancient* Romans *to erect the like round Temples, that lay open without Walls, ſurrounded only with Pillars, and uncovered alſo on the Top, or roofleſs.* Which being his part to prove, and he finding it impoſſible, he betook himſelf to Multiplication of Fictions, Confuſion of Things clearly diſtinct, and other diſingenuous Shifts; ſuch as have indeed amuſed and impoſed upon vulgar Heads, but can never convince the Learned and Judicious, who are not ignorant how ſtrictly conſtant the *Roman*

Architects were to their ſet Forms and Orders of Building, upon no Occaſion commixing or confounding them in publick Structures, eſpecially ſacred ones, where the Paſſenger was to be inſtructed at firſt ſight what Deity was adored within, by the peculiar Form of the Temple apparent without, that ſo he might prepare and addreſs his Devotion accordingly, without being miſtaken either in the Object or Ceremonies of it. But let us not judge him, unheard. He alledgeth, out of *Vitruvius*, (*lib.* 4. *cap.* 7.) that the *Romans* had round Temples of two divers Forms; whereof the one, named *Monopteros*, had neither continued Walls about, nor Cell within, but was encompaſſed only with a Round of Columns; the other, termed *Peripteros*, had a Cell encloſed with a continued Wall, and Columns ſet at convenient Diſtance, ſo as to make a Portico round about on the Outſide. And this I allow to be true: But what though? Our *Stone-Heng* reſembles neither of theſe Forms: Not the *Monopteros*, becauſe it hath a *Cell*, as himſelf ſuppoſeth; not the *Peripteros*, becauſe it wants a continued *Wall* to encompaſs that Cell, as our Eyes witneſs. Where then is the Similitude and Conformity? Why, rather than fail, our Author ſhall adventure to make that like to both, which really is like to neither. For ſtealing the outward Circle from the *Monopteros*, and the Cell from the *Peripteros*, and then again ſurrounding that ſame Cell (not with a Circle, as he ought, but) with a *Hexagon* of Pillars: Of both Forms he makes a *third*, not being able to withhold from confeſſing, (ſo much had the Joy of his Εὕρηκα, Εὕρηκα, tranſported him) in the End, that it was a *New Invention*, which yet he needed not to have told us. So here you find him guilty of a double Fault; confounding of two perfectly and irreconcileably diſtinct Forms of ſacred Edifices, and converting a Circle, the eſſential and proper Figure of all ſuch Cells as belonged to the *Peripteros*, into a *Hexagon*. Is this fair and candid Dealing, think you, in a Man of Letters? Doth it become one of the moſt famous Architects of our Age, thus to build Caſtles in the Air, and fly to a Sanctuary made up of Fictions? But this is not all. From a ſtrange and unheard of Confuſion of ſeveral Forms, he proceeds to blend together alſo ſeveral *Orders* of conſecrated Buildings. For he will have the Order, of which his Temple of *Stone-Heng* muſt conſiſt, to be partly *Tuſcan*, partly *Corinthian*; affirming, that *as the Plainneſs and Solidneſs of the* Tuſcan *Order appears eminently through the whole Work, ſo the Narrowneſs of the Spaces betwixt the Stones viſibly diſcovers the Delicacy and Softneſs of the* Corinthian. Where (not to take notice of the manifeſt Contradiction in the very Terms) he incurs a grand Error, in commixing, in one Temple, two ſo different Orders; when by his own Confeſſion (*pag.* 90.) *the* Romans *had for each of their Deities a certain particular Order of Temples, and obſerved that Diſtinction of Orders ſo ſtrictly, that they ſeldom or never varied them.* According to that of *Vitruvius*, (*lib.* 4. *cap.* 7.) *Non omnibus Diis iiſdem rationibus ædes ſunt faciendæ, quòd alius alia varietate ſacrarum Religionum habet effectus.* And had they not done ſo, how could the *Roman* Architects of old have been able, at firſt Sight, to judge to what Divinity this or that Fane was peculiarly devoted? Or, how could the modern Architects of *Italy*, at

at this Day, by ſeeing only the Ruins of them, give ſuch probable Conjectures, concerning their Antiquity and proper Dedication, as are very hardly to be contradicted? But why am I thus prodigal of my Time and Pains, in ſhaking an Opinion, that hath no Foundation of either Precept or Precedent from ancient Architecture? eſpecially when the Founder himſelf was forced to excuſe the Fragility and Weakneſs thereof, with this Plea; *The learned in Antiquities very well know, thoſe Things which Oblivion hath ſo long removed out of Mind, are hardly to be diſcovered.* (Pag. 77.)

Fourthly and laſtly, *From the Heads of Bulls or Oxen, of Harts, and other ſuch Beaſts, digged up in or near this Antiquity*; as if no Man could imagine other, but thoſe were the Heads of ſuch Beaſts as were anciently made Holocauſts in that Place. Why is it not equally probable they might be the Sculls of Cattel ſlain for the Suſtenance of ſome one or other of thoſe many Armies that encamped on the adjacent Plain, where the Lines of their Entrenchments and Fortreſſes are yet viſible? Was it not a common thing for Armies to carry along with them whole Herds of Beaſts for their Proviſion, and to bury the Bones of ſuch as they killed, in Places ſomewhat remote from their Camps? And as for Harts, it is well known, both by Tradition among the Inhabitants of the neighbouring Villages, and by other Teſtimonies yet remaining, that all the Plain from *Stone-Heng* to *Ambresbury*, was, till within theſe two hundred Years, a Foreſt full of great Trees, and therefore not improbable, but the Heads of Deer might lie there, without any Relation at all to *Stone-Heng*. But grant them to be the Offal or Reliques of Sacrifices; yet what Reaſon they ſhould be *Roman* Sacrifices, when the *Danes* alſo uſed the like, as may appear from what I lately delivered out of *Olaus Wormius*, of the Cuſtom of that Nation to offer Beaſts in Sacrifice to the Ghoſts of their deceaſed Commanders upon their ſepulchral Monuments? This Argument, therefore, being as invalid as the reſt, and altogether very unſatisfactory, it plainly appears, that Mr. *Jones*'s Imagination had too powerful an Influence over his Reaſon, when he judged, upon ſuch ſlender Evidences, that our Antiquity was anciently a *Roman* Temple.

We ſhould, in the next Place, conſider his Reaſons for the entitling this Structure to the God *Cœlus*; but ſeeing it doth not appear to have been a Temple, 'twere in vain to be ſolicitous about the *Dedication* of it. Omitting therefore to take Notice of ſundry Defects and Incongruities, as well Architectonical as Hiſtorical, obſervable in that latter Part of our Author's Conceit, as Errors that ſtand naked to every enquiring Eye, and cannot hide themſelves from even the Emblem of Juſtice; I here take my final Leave of his ſo vulgarly admired *Book*, having, in Memory that I peruſed it, firſt ſubſcribed this ſhort Animadverſion at the End of it: *Nunquam mihi placuit audaculorum quorundam ratio, quibus nihil eſt tam obſcurum, tamq; abſtruſum, & procul ab hominum memoria poſitum, quod ſuarum conjecturarum ſagacitate non fiat clarum, apertum, & cognitum. Nimium credulis ingeniis & diſcendi cupidioribus rogati ultrove præſtigiis & officiis imponunt, mentiuntur effoſſa marmora, atque adeo inſcriptas urnas, quæ nuſquam fuerint, imo quæ nec per ſomnum quidem viderint.* Which, though ſpoken by the grave

Philander in Reproof of certain over-weening and audacious Wits, that, thinking themſelves quick-ſighted enough to ſee through the Darkneſs of Oblivion, and make Diſcoveries where Time had long ſince interpoſed its ſable Curtain, had pretended to find a Temple of the *Sun*, in the confuſed Ruins of a Tower that ſtood upon the *Mons Quirinalis* in *Rome*; to that Purpoſe counterfeiting Marble Pillars and Urns, with formal Inſcriptions; may yet be well accommodated to *Others*, who, ambitious to be thought *Argoſes* in the Ruins of Antiquity, ſpare not to point at Things inviſible, to deſcry in Monuments more than the Founders themſelves ever deſigned, to form to themſelves Examples that never were, and, in favour of their own extravagant Imaginations, to corrupt the Teſtimonies of Authors moſt venerable, and falſify the Records of ancient Cuſtoms.

What the *Romans* Claim was, you have heard at large: Hear now, in ſhort, alſo

The Title of the DANES *to* STONE-HENG,

Which is grounded chiefly upon Cuſtom, and Precedents. For that they, more than any other Nation whatſoever, were, in Old Time, and even a good while after the Refinement of their barbarous Manners, and Converſion to Chriſtianity, accuſtomed to erect Monuments of huge Stones, upon ſeveral memorable Occaſions; and ſuch Monuments, that compar'd to our (or their) *Stone-Heng*, ſeem to agree therewith in moſt, if not in all Points of Reſemblance, whereof many are at this Day extant in *Denmark* and *Norwey* is not hard to prove, from the indubitable Teſtimonies of their beſt Hiſtorians and Antiquaries.

Olaus Wormius (*lib.* 1. *Monum. Danic.*) being to reduce into Order that great Multitude of ſtony Monuments in his Country, of which, as the moſt worthy to be commemorated, he had propoſed to himſelf to treat; firſt makes a general Diviſion of them into *two Claſſes:* namely, *Literata quæ ex ſaxis conſtabant literatura priſca, vulgo Runica, exteris Gothica, exaratis*, Letter'd Monuments, ſuch as conſiſted of large Stones, with Inſcriptions of *Runic* or *Gothic* Characters, ſpeaking their Occaſions and Intentions; and, *Illiterata, quæ ex rudibus quibuſdam illiteratis, certo tamen ordine & ſerie diſpoſitis*, Unletter'd, which were compoſed of rude Stones, without Engravements, but ſo diſpoſed after a certain manner, as that the Beholder might, from the Order of their Poſition, collect upon what Accidents, and for what Ends or Uſes they had been ſet up. So that *Theſe*, though deſtitute of the Elements of Language, were not abſolutely dumb, but ſpake their particular Purpoſes in a more obſcure Dialect of Figures, and were read in the Alphabet of their proper Platforms. Then he ſubdivides this latter Sort into *five* diſtinct *Ranks*; namely, into *Sepulchra*, Tombs containing the Bones of eminent Perſons defunct: *Fora*, Places of Judicature, where Right and Juſtice were adminiſtred, according to the Laws and Cuſtoms of the Country: *Duellorum Strata*, Cirques or Places of Duels, or Camp-Fights: *Trophea*, Trophies, where Battels had been fought, and the Enemy defeated: And *Comitialia loca*, Places wherein Kings

and Supreme Commanders were Elected by the general Suffrages of the People, and Inaugurated with great Pomp and publick Solemnity, ſuch as the Rudeneſs of that Nation, and the Simplicity of thoſe Times, afforded. This Scheme being drawn, as the Rule of his Method, he thenceforward proceeds to Examples of each Kind: And we are obliged therein to follow him Step by Step, that ſo we may the ſooner, and without Deviation, arrive at a competent Degree of Satisfaction, whether any, and which of all thoſe different Sorts of antique Monuments, hath ſo near a Reſemblance of *Stone-Heng*, as that we may, from the apparent *Similitude* of their *Forms*, infer a probable *Affinity* in their *Origins* and *Deſignations*; which is the Period of our Travel.

As for the *Literata*, which carry their Age and Titles engraven on their Fronts, they lie not in our Way, our Antiquity having no Inſcription on any of its Stones; and though that Plate of Metal with barbarous Characters, of which we have formerly taken Notice, might probably appertain unto it; yet is not that ſufficient to approrriate it to the Order of Monuments whoſe Dignity and Value conſiſt chiefly in their *Epigraphs*. Ranging it, therefore, among the *Illiterata*, let us a while inſiſt upon a particular Survey of thoſe; beginning at the antique *Daniſh*

SEPULCHRES.

Whereof I meet with ſome, in *Olaus Wormius*, that are in more than one Point of Analogy correſpondent to *Stone-Heng*.

One ſtands in *Seland*, on a Plain, near the Highway leading to a certain ſmall Town, called *Birck*, formed according to this Deſcription of our Author. *Ex ſaxis rudioribus mediocribus, quadrata in longitudinem tendens, ducta eſt area; huic tres colles ſeu Tumuli incluſi, undique circa radicem, ejuſdem fermè magnitudinis ſaxis cincti. Major meditullium occupans, in apice aram habet ex ſaxis quatuor ſtupendæ magnitudinis exſtructum, ita ut tria quartum maximum & planum ſuſtineant.* " A Plot of Ground, of a Square running out " in Length, is empalled with rude Stones, not of the largeſt Scant- " lings, in which are included three Mounts of Earth, circumſcribed " at their Baſes with Stones of the like Bigneſs. The greateſt Mount, " ſtanding in the Middle, hath on its Top an Altar made up of four " Stones of ſtupendous Magnitude, ſo as three ſtanding in Triangle, " ſupport the fourth upon their Heads, which is the greateſt of all, " and plain or flat.

A *Second*, ſituate not far from the ſame Place, and ſomewhat more eminent, conſiſteth of a *Tumulus*, or Mount of Earth caſt up, under which, the common People have a Tradition that a Giant, whoſe Name was *Langbeen Kiſer*, was anciently buried; and encompaſſed with fifty ſix Stones of prodigious Bulks. *Moles hæc ſaxo percuſſa, reboat, ut concameratum opus ſubeſſe colligere facile quis poſſit*, ſaith our Author; this maſſive Structure being knock'd hard with a Stone, yields a great Sound like the Ecchoes of Vaults, ſo that it is eaſily to be collected, that there is an arched or vaulted Hollowneſs underneath.

Here let us make a Stand for a Minute or two, and reflect upon a few Particulars that offer themſelves to our Obſervation. *Firſt*, theſe two Sepulchral Monuments are ſituate in *Campis patentibus*, in open and ſpacious Fields; a clear Evidence, the *Danes* (as many other Nations) anciently uſed to bury in large and wide Plains. *Secondly*, they threw up Mounts of Earth over their Dead: And thoſe of two Sorts, according to the Qualities of the Perſons inhumed. For, of theſe *Tumuli*, ſuch as were ſimple and naked, ſerved to denote the Interrment of common Soldiers, together with their inferior Officers, ſlain in Battel upon the Place: But thoſe compaſſed about with great Stones, ſet in ſingle, double, or treble Order, were deſigned to conſerve the Memory of Great Captains or Generals. For *Wormius*, touching upon theſe *Tumuli*, left this Remark concerning their Diſtinction: *Qui rudiores ſunt, ex ſola terra in rotunditatem & conum congeſta conſtant: ex iis, qui una vel multiplici Saxorum ſerie circa baſin cinguntur, exercituum Imperatoribus, aliiſque Magnatibus dicati creduntur; ut Simplices nullis ornati lapidibus, militibus ſtrenuis, & athletis de patria bene meritis.* Howſoever, in thoſe martial Times, when no Virtue could render any Man noble or great but Fortitude, and Honour lay in the Strength rather of the Arm, than of the Head; the Armies of this Nation conſtantly preferred Monuments of mighty Stones, much above thoſe *Tumuli*, or (as we call them) *Burrows*; nor ever entruſted the Fame of their Worthies to ſuch ſimple and homely Conſervatories, but only in Places where Rocks and Quarries were ſcarce. This we learn from a very remarkable Text in the Commentaries of *Petrus Lindebergius*. *Sciendum autem, quòd Dani, cum propter defectum ſaxorum Pyramides ac Obeliſcos extruere minime potuerint, olim in memoriam Regum & Heroum ſuorum ex terra coacervata ingentem molem montis inſtar eminentem ſtatuerint.* From whence it is very plain, that the old *Danes* uſed not to inhume their Chieftains and higheſt Commanders under Tombs of Earth, but in caſe of Neceſſity, where neither the Place of the Battel in which they were ſlain, (if they died in War,) nor the Country near it, afforded them Stones of Dimenſions fit for Pyramids and Obeliſques. Otherwiſe they made uſe of Stones of the largeſt Size they could poſſibly get; ſparing no Pains nor Coſt to raiſe them up into the moſt magnificent Fabricks, their little Skill in Architecture could amount to. Hereupon *Wormius*; *Ætatis progreſſu plus operæ in Magnatum tumulis poſitum videtur. Nam, non ſolum iis grandes cippos patriis literis notatos impoſuerunt, defuncti titulos exhibentes: ſed etiam tumulos ipſos tam in æpice, quam circa baſin viſendæ magnitudinis cinxere ſaxis, aream inſuper quadratam adjicientes, quæ totam molem grandioribus includeret, &c.* To which we may opportunely ſubjoin a parallel Record of *Chriſtianus Cilicius* (*lib.* 1. *Belli Dithmarſici.*) *Erant*, ſaith he, *Magnatum Danicorum ſepulturæ in ſylvis & agris, tumuloſque aggeſtis lapidibus veſtientes muniebant; quod genus complures paſſim adhuc viſuntur, qui Gigantum Strata vocantur.* Mark here the near Affinity of the very Name; *Stone-Heng* being, by all our Authors who have mentioned it, called *Chorea Gigantum*, the Giants Dance; and the moſt magnificent ſtony Monuments of the *Daniſh* Princes, *Strata Gigantum*,

tum, the Giants Pavements or Paths. The *laſt* obſervable is, that in many of their Sepulchral Piles they placed an Altar; *Eo fine*, ſaith *Wormius*, *ut ibidem in memoriam defuncti quotannis ſacra peragantur*; that they might yearly offer Sacrifices to the defunct, at leaſt in Memory of them, upon the Place of their Inhumation. Of this we have a ſufficient Confirmation from a Note of *Ubbo Emmius*, (*lib.* 1. *Hiſtor. Friſ. pag.* 21.) *Commemoratione dignum videtur, quod in Regione hac ingentis molis ſaxa complura, quæ nulla vectatione, nulla vi hominum illac deportari potuiſſe, ob magnitudinem credas, congeſta inveniantur, quorum ea diſpoſitio eſt, ut Aras referre videantur. Nam jacentibus nonnullis, alia iis impoſita ſunt plana, relictumque foramen, per quod reptare homo poſſit.* " It de-
" ſerves Commemoration, that in this Country are found Multitudes
" of Stones congeſted of ſo vaſt Maſſes, that you would believe
" them impoſſible to be removed by any Engines, by any the
" greateſt Strength of Men; and ſo diſpoſed, as to repreſent Al-
" tars. For upon the Heads of ſome, others are impoſed, of a
" plain Figure, and a Hole or empty Space left underneath, through
" which a Man may creep. Nor ought it to ſeem ſo ſingular and ſtrange a Piece of Superſtition, for a phlegmatick and dull-headed *Northern* Nation to ſet up Altars in the midſt of ſuch ample and maſſive Tombs; when Temples themſelves firſt grew up out of meaner Sepulchres, even among the *Grecians*. This perhaps you'll ſmile at, as a Paradox; and therefore it behoves me to produce ſome credible Authority to aſſert it. *Clemens Alexandrinus* (*in Protreptico*) is the Man who both expreſly avoucheth it, and brings ſeveral Inſtances to prove it, thus: *Superſtitio templa condere perſuaſit. Quæ enim prius hominum ſepulchra fuerunt, magnificentiùs condita, Templorum appellatione vocata ſunt. Nam apud Lariſcam civitatem in arce, in templo Palladis, Acriſii ſepulchrum fuit, quod nunc ſacrarii loco celebratur: in arce quoque Athenienſi, ut eſt ab Antiocho in nono Hiſtoriarum ſcriptum, Cereris ſepulchrum fuit: in templo vero Palladis, quem Poliada Græci appellant, jacet Erichtonius, &c.* But we have made too long a Halt in this Place, and it more imports us to proceed to

" A *Third* notable Example of ſtony Sepulchres in *Denmark*.
" Which compoſed of a *Tumulus* or Burrow caſt up in the Middle,
" and three Orders of huge Stones ſet in manner of Columns, at
" equal Diſtance, the outmoſt making a large Quadrangle of fifty
" Paces Length in each Side, the other two perfect Circles one
" within another, preſents it ſelf to the Admiration of Paſſengers,
" on a Plain, about a Mile from *Roeſchild*, and near the Highway
" that leads from thence to *Frederiksburgh*. Of this *Ol. Wormius*
" hath given a perfect Draught, (*Monument. Danicor. pag.* 35.)

For a *Fourth*, I have, among many others, choſen the notable Monument of King *Harald Hyldetand* (whoſe Courage, Continency and Wiſdom, together with his happy Succeſſes in War, are highly celebrated by *Saxo Grammaticus*) which yet remains near *Lethra*, or *Leire*, in *Seland*, antiently the Seat of Kings, now a decayed obſcure Village: *Saxis grandioribus ſtipatum, in meditullio immenſa mole quadrata, minoribus aliis innixa exornatum*; compaſſed about with Stones of extraordinary Greatneſs, and in the Middle ennobled

with one ſquare Stone, or Rock, of an immenſe Bulk, reſting upon the Heads of others of inferior Magnitude; whoſe Picture, though in too ſmall a Model, is taken alſo by our Author.

Now, from the various Structure of theſe four grand Sepulchres, neither of which doth fully quadrate with other, it is manifeſt, the Founders were not ſtrict in obſerving any ſuch ſet Form of placing their Stones, that might at firſt View diſtinguiſh them from other Monuments, unleſs in this only, that the exterior Muniment or Pale of great Stones was commonly either exactly ſquare, or nearly approaching that regular Figure. And yet ſometimes they varied from that alſo, as *Wormius* himſelf confeſſeth. For albeit in his general Deſcription of the Faſhion of this ſort of Sepulchres, he tells us, they had *aream quadratam, quæ totam molem grandioribus ſaxis includeret:* Yet afterward, in the ſame Chapter, he mentions ſome that had not been formed according to that Rule. His Words are, *Diverſi ab his quidam cernuntur tumuli, figura oblongiori, congerie depreſſiori, ſaxis grandioribus undique cincti, ita ut utramque extremitatem mole vaſtiora reliquis claudant, &c.* But of this firſt Kind of Unlettered *Danique* Monuments, we have taken a ſufficient Survey. Let us paſs, therefore, to the *Second*, viz. *Fora*, or

Places of JUDICATURE.

Where Judgment was publickly given concerning Right, and litigious Suits determined betwixt Subject and Subject, according to the known Laws and Conſtitutions of the Country; and that either immediately by the King himſelf, where the Parties concerned were noble, or the Matter in Controverſy important; or otherwiſe by his deputed Judges, in Caſes of leſs Moment. Theſe Courts were, like Juſtice her ſelf, naked, and open; ſtanding, not in Cities, nor Towns, but in Fields and ſpacious Campanias; not covered with Roofs, but with a kind of rude Magnificence made only of a certain Plot of Ground, of a quadrangular, or oval Figure, ſet apart by an Encloſure of the vaſteſt Stones that could poſſibly be had, placed like Columns, at equal Diſtance, with one great Stone, for a Judgment-Seat, in or near the Middle; as appears from the Remains of two (anciently very eminent) yet viſible in *Denmark*.

The *One* in *Seland*, near the City ORETHING, whoſe manner of Structure and Capacity *Ol. Wormius* having with great Diligence ſurvey'd, he thus deſcribes it: *Vidi illud quadraginta ſex ſaxis ſtupendæ magnitudinis cinctum fuiſſe, eminente in ejus meditullio grandiuſculo quodam; omnia vero in ovalem diſpoſita erant figuram, ita quidem, ut utrinque ad latera, circa medium porta quaſi, vel aditus pateret meridiem & ſeptentrionem verſus. Longitudo nonaginta paſſus æquabat, latitudo viginti.* "This *Forum*, or TING, (in the "*Danique* Language) was begirt about with forty ſix Stones of "wonderful Magnitude, and had one great Stone ſtanding in the "Middle; all the Stones of the Encloſure were diſpoſed into an "oval Figure, ſo that about the Middle, on each Side, was left as "it were a Gate, or Entrance, one toward the *South*, the other "toward the *North*. The Length of the Oval was ninety Paces, "the Breadth twenty.

The *Other* near AASMUNTORP, *undique cautibus ſeptum*, hemm'd in on all Sides with Stones equal to *Rocks:* Which gave Name to the Place where it ſtands, that being called TINGET, to this Day. Many other of the ſame Kind are to be ſeen in other Provinces of *Denmark*, ſaith our *Author*.

As theſe Courts of Juſtice were rude in their Fabrick, ſo for many Ages together, were the Ways of *Trial* practiſed in them. For, from *Frotho Magnus*, who ſwayed the *Daniſh* Sceptre about the moſt happy Time of our *Saviour*'s Nativity, down along until the Reign of *Suenotto*, in the Year of our Lord 986, all weighty and difficult Controverſies were decided *per Monomachiam*, by Duel; the Defendant being obliged to combat the Plaintiff openly within the Liſts of the Court, and prove the Goodneſs of his Cauſe by the Sharpneſs of his Weapons, without other Advocate but his own Courage. A very ſavage and unequal manner of Trial this! where always the Sword of Juſtice was put into the Hand of the Criminal, where many times Right had no Vindication but from Fortune, and the moſt innocent, if overcome, was either to die upon the Place of his Purgation, or, what's more grievous, become a Slave to his unjuſt Accuſer. Yet Men were hereto bound by a ſevere Law made by the ſaid *Frotho*, and recited by *Saxo Grammaticus*, (*Hiſt. Danic. lib.* 5.) After, the Beams of the Chriſtian Faith ſhining on thoſe *Northern* Nations, and in ſome Degree overcoming the Gloomineſs of their barbarous Manners and Cuſtoms, that Law was abrogated, and in the Place of Duels, the ſomewhat leſs cruel, but not much leſs uncertain Way of Trial *per Ordelium*, by *Fire-Ordeal*, ſucceeded; and was continued in the ſame Courts, till about the Year of Chriſt 1350, it was condemned by a Decree of the *Lateran* Council, and an Edict of King *Woldemarus* II. an Extract of which you may find in *Wormius*, (*Monum. Danic. lib.* 1. *cap.* 11.) Then began all Cauſes to be determined by the Judgment of twelve *Jurors*, as here with us in *England*; not but this Way was much more ancient, (for it is aſcribed to *Regnerus*, ſirnamed LODBROG, who ruled in *Denmark* about the Year of Chriſt 820; and as ſome *Daniſh* Writers boaſt, was derived from him to our *Etheldred*) but it ſeems not to have been either by univerſal Cuſtom eſtabliſhed, or by ſtrict and penal Laws enforced, ſo as totally to exclude the *Ordeal* in all Caſes, until the ſaid *Woldemarus* his Days. And *Harald* the Seventh, after the Abolition of Duels, introduced a new, but pernicious manner of determining Contentions, by which the Party accuſed might purge himſelf of whatever Crime charged upon him, *Solo juramenti ſacramento*, by only his own ſingle Oath, *idque contra omnem teſtium fidem*, and that againſt the cleareſt Teſtimony of Witneſſes, as *Saxo Grammaticus* hath left upon Record, (*lib.* 2.) But the Unreaſonableneſs hereof was ſo great, and the evil Conſequences ſo many, that it could not continue long. Notwithſtanding the Ways of Trial were thus various, yet the Places were ſtill the ſame, namely, theſe open and rude Courts here deſcribed. From which we paſs to the third Sort of *Danique* Unletter'd Monuments, *viz.*

Places of COMBATS, *or* FIGHTS.

Theſe were, indeed, always deſigned by Great Stones, but not conſtant to any one Figure, ſo as to be thereby alone diſtinguiſhable, without the Help of Tradition. For though *Saxo Grammat.* (*lib.* 1. *cap.* 29.) willing to give ſome Directions, how, from the ſeveral Ordinations of the Stones, Poſterity might gueſs aright at the ſeveral Occaſions upon which they were ſet up; delivers this as a general Rule: *Recto & longo ordine pugilum certamina; quadrato turmas bellantium, & ſphærico familiarum deſignantia ſepulturas; ac cuneato equeſtrium acies ibidem, vel prope, fortunatius triumphaſſe:* yet *Wormius* profeſſeth, he much doubted whether this Order were every where ſtrictly obſerved, or not; afterward alledging Examples of different Figures.

One he mentions out of the Author of *Hiſtor. Bremenſis*, (*lib* 2. *cap.* 9.) that conſiſting of one mighty Stone, was erected in Memory of a Duel fought near a Place named AGRIMESWEDEL, in which a famous Combatant, BIURGUIDO, overcame and ſlew a Champion of the *Slavi*, and acquired immortal Honour.

Others he ſpeaks of that were marked with many huge Stones ſet equally diſtant each from other, in a *ſtreight* Line; ſome that were truly *Cirques*, and ſome *Quadrangular*; all which, together with the Laws and Manner of ſuch Camp-Fights betwixt the Champions of ſeveral Kings, you may ſee fully deſcribed by him, (*Monum. Danic. lib.* 1. *cap.* 9.) In the mean time I haſten to the *Daniſh*

TROPHIES,

Or Monuments of great *Battels* fought, and *Victories* obtain'd. Which, though agreeing among themſelves, in their durable and maſſy Materials, are nevertheleſs irreconcileably diſcrepant in their Forms. So that in theſe, as well as in the other Sorts hitherto ſurvey'd, the Founders ſeem to have entruſted the Remembrance of their glorious Succeſſes, as much to the Voice of Fame, and popular Tradition, as to the obſcure Signification of any one Figure or Scheme obſerved in the Monuments themſelves: Or elſe varying the Platforms of their Triumphal Piles, according to the various Circumſtances of their Encounters, and fortunate Atchievements, and the Commodities of the Place, they left Poſterity, who could not arrive at certain Knowledge of thoſe Circumſtances, to grope after their particular Stories, in the Darkneſs of uncertain Conjectures. This our Author, *Ol. Wormius*, was too ingenuous to excuſe, or conceal; and therefore though in Compliance with the former Perſuaſion of his Country, he tells us, *Integri exercitus ſtragem lapidum quadrata in plano diſpoſitione indicaſſe*, " That the ancient *Danes* by Stones " diſpoſed into a Quadrangle, ſhewed the Overthrow of a whole " Army of their Enemies, upon or near that Place; yet he immediately ſubjoins, *Verum non ubique ab omnibus præciſe obſervatum fuiſſe hunc ordinem ac diſpoſitionem ſaxorum, planè mihi perſuadeo*; " But I perſuade my ſelf fully, that this Order or Diſpoſition of " the Stones, was not preciſely obſerved by all, in all Places. However,

ever, it imports us not to pretermit an *Example*, or two, of theſe huge Triumphal Antiquities.

In the Dioceſe of *Bergen*, on a wide mountainous Place, near a Village called TYSNES, you may, with a delightful Wonder, behold ſix Stones of an incredible Magnitude, reſembling Pyramids, erected at equal Diſtances, in two Semi-circles, one within another; each environed with two entire Circles of leſſer Stones of oval Figure; and in the middle of the intercolumnary Spaces in each Semi-circle, a great Multitude of the like Stones heaped one upon another, till they amount toward a Cone; and all in a moſt elegant Order, ſet up in Memory of a bloody Battel fought upon the Place, as the People of the Country report by Hear-ſay from their Forefathers, though their Relations differ in many circumſtantial Particulars. After this Deſcription, our Author addeth, *Plura ejuſdem generis & alibi in eadem Diœceſi videre & obſervare licèt, figura quidem diverſa, ſed eundem in uſum fabrefacta.*

But what need we travel into *Denmark*, for Patterns of this kind of Monuments, when we have two moſt notable ones here at *home*, one in *Cornwal*, another in *Oxfordſhire?* which, if you have not beheld with your own Eyes, and dare give Credit to Mr. *Camden's*, you may have them repreſented to you in theſe his Deſcriptions.

" Near St. *Neoth's* in *Cornwal* (ſaith he) upon a Plain adjacent " to a wondrous Pile of Rocks heaped up together upon one Stone " of leſſer Size, faſhioned naturally in Form of a Cheeſe, ſo as it " ſeemeth to be preſſed like a Cheeſe, whereupon it is named, " *Wring-Cheeſe*, are to be ſeen many great Stones, in ſome ſort " four-ſquare, of which ſeven or eight are pitched upright, of equal " Diſtance aſunder. The neighbouring Inhabitants term them *Hurl-* " *ers*; as being by a devout and godly Error perſuaded, they had " been Men ſometimes transformed into Stones, for profaning the " Lord's Day with hurling the Ball. Others would have it to be a Trophy, or Monument, in Memorial of ſome Battel. And ſo doubtleſs this was, and not improbably left by the *Danes*.

" Not far from *Burford*, upon the very Border of *Oxfordſhire*, " is an ancient Monument, to wit, certain huge Stones placed in a " Circle. The common People call them *Roll-rich Stones*, and " dream they were ſometimes Men, by a miraculous Metamorphoſis " turned into hard Stones. The Draught of them, ſuch as it is, " pourtraied long ſince, here I repreſent unto your View. For, " without all Form and Shape they be, unequal, and by long Con- " tinuance of Time much impaired. The higheſt of them all, " which without the Circle looketh into the Earth, they call the " King; becauſe he ſhould have been King of *England* (forſooth) " if he had once ſeen *Long-Compton*, a little Town lying beneath, " and which one may ſee, if he go ſome few Paces forward; other " five, ſtanding at the other Side, touching, as it were, one ano- " ther, they imagine to have been Knights mounted on Horſeback; " and the reſt the Army. Theſe would I verily think to have been " the Monument of ſome Victory, and haply erected by *Rollo* the " *Dane*, who afterward conquered *Normandy*. For, what time he " with his *Danes* troubled *England* with Depredations, we read that " the *Danes* joined Battel with the *Engliſh* thereby, at *Hoch-Nor-*

" *ton*; a Place for no one thing more famous in old Time, than " for the woful Slaughter of the *Engliſh* in that foughten Field, " under the Reign of King *Edward the Elder*.

To theſe may be annexed another eminent Trophy, known by the Name of *Stipperſtones*, ſtanding upon *Huckſtowe* Foreſt in *Shropſhire*, conſiſting of great Piles of Stones, and others like Rocks perpendicularly erected thickly together, and ſet up to perpetuate the Renown of a fatal Defeat given to the *Britains* by *Harald*. Concerning which *Giraldus Cambrenſis* hath this clear Teſtimony: Harald *in Perſon being himſelf the laſt Foot-man, with Foot-men, and light Arms, and Victuals anſwerable for ſuch an Expedition in* Wales, *valiantly went round about through all* Wales, *ſo as that he left few or none alive. And for a perpetual Memory of this Victory, you may find very many great Stones in that Country erected after the antique manner upon Hillocks, in thoſe Places wherein he had been Conqueror, with theſe Words engraven,* Hic fuit Victor Haraldus: *Here was* Harald *Conquerer*. Now theſe being ſufficient Inſtances of *Danique* Triumphal Monuments, it remains only that we ſearch after ſome of their *Loca Comitialia*, or

Places deſigned for the ELECTION *and* INAUGURATION *of their* KINGS.

In which, not only their Noblemen and Grandees, but alſo the Commons, being upon Summons aſſembled from all Parts of the Nation, uſed to conſult and vote about Matters of State of greateſt Importance, more eſpecially upon the Death of the Prince; and in that Caſe, to give their Suffrages for the next in Blood, or Power, to ſucceed him. This Buſineſs, as being of moſt Concernment to the Publick, was performed with Pomp and Solemnity anſwerable; the Manner and Ceremonies whereof are conciſely ſet down by *Saxo Grammaticus*, thus: *Lecturi Regem veteres affixis humo ſaxis inſiſtere, ſuffragiaque promere conſueverunt, ſubjectorum lapidum firmitate facti conſtantiam ominaturi:* " Our Forefathers being to " elect their King, uſed to ſtand upon Stones pitch'd upright in the " Ground, and to give their Suffrages; by the Firmneſs of the Stones " upon which they ſtood, tacitly declaring the Firmneſs of their Act, " and as by a good Omen foreſhewing the Durability of his Go- " vernment. And *Ol. Wormius*, more fully deſcribing the manner, both of the open Senate-Houſe, and of the Election it ſelf, ſaith, *Reperiuntur in his oris loca quædam, in quibus Reges olim ſolemni creabantur pompa, quæ cincta adhuc grandibus ſaxis, utplurimum duodecim, conſpiciuntur, in mediò grandiore quodam prominente, cui omnium ſuffragiis electum Regem imponebant, magnoque applauſu excipiebant. Hic & comitia celebrabant, & de regni negotiis conſultabant. Regem verò deſignaturi, Electores ſaxis inſiſtebant forum cingentibus, decreti firmitudinem pronunciantes:* " In this Country " are beheld certain Courts of Parliament, in which heretofore " Kings were elected with ſolemn State, which are ſurrounded with " mighty Stones, for the moſt part twelve in Number, and one " other Stone exceeding the reſt in Eminency, ſet in the Middle,

" upon which (as upon a Regal Throne) they ſeated the new elected " King, by the general Suffrage of the Aſſembly, and inaugurated " him with great Applauſe and loud Acclamations. Here they held " their great Councils, and conſulted about Affairs of the Kingdom. " But when they met together to nominate their King, the Electors " ſtood upright upon the Stones environing the Court, and giving " their Voices, thereby confirmed their Choice.

This rudely-magnificent Cuſtom of Electing the Supreme Magiſtrate, in ſuch open Circles of huge Stones, and after ſuch a manner, as it was of higheſt Antiquity, ſo was it likewiſe of greateſt Duration among the *Danes*: For, *Bernhardus Malincrot* (*in libr. de Archicancellariis, p.* 158.) through a long Series or Deſcent of their Kings, brings it down to the Time of the Emperor *Charles the Fourth*, who publiſhing that ſo renowned golden Bull *de Electione Imperatorum*, gave Occaſion to the Abrogation of it.

Yea, ſo ſacred were theſe Courts, and in ſuch high Eſteem and Veneration were they held, for many hundreds of Years together, that, even in time of publick Peace and Tranquility, the Candidate King was *de jure* obliged there to receive his ſolemn Inauguration, and aſſume the Enſigns of Royalty: As if the Place and Ceremonies were eſſential Parts of his Right to Sovereignty, and the Votes of his Electors much more valid and authentick, for being pronounced in that *Forum*. And if it hapned that the King fell in ſome foreign Expedition, by the Hand of the Enemy, or by a leſs glorious Death, there enſued an *Inter-regnum*, till ſuch time as his ſurviving Army had in ſome convenient Plain brought together a Multitude of the largeſt Stones they could poſſibly find, and ſet them both for the Interment of his Corpſe, and the Election of his Succeſſor: And this as well becauſe they reputed an Election in ſuch a Place a good Addition of Title, as becauſe many great and irreparable Incommodities might redound to the Republick during that Pauſe or Reſpite of Government, in caſe the new Election was deferred until they had returned into their own Country, and aſſembled the beſt Part of the Nation in ſome one of their ancient Kings-Benches, as they may be properly enough termed, conſidering their Dignity and Uſe. To authorize this, which otherwiſe might be thought ſomewhat romantick, I am provided of a Text out of a very grave and faithful Writer of that Nation, *Suaningius*, which is well worthy my Recital, and your ſpecial Conſideration; being that which gave me the firſt Hint for my Conjecture touching the End or Purpoſe for which *Stone-Heng* was built. The Text is this: *Locum publicæ Regiæ electionis, poſtquam incolis convenientem, ad quem, nulla obſtante itineris difficultate, omnes qui erant vocati, venire poſſent, elegiſſent; ſaxa grandia ſingulari opera atque ſtudio conquiri, atque in eundem locum, quem electioni Regiæ deſtinarant, comportari curarunt. Neque enim tum, quemadmodum hodie, deſtinata electioni Regum certa erant loca, ſed pro arbitrio ſententiaque eorum, qui authoritate & potentia alios antecellebant, eligebantur. Huc comportata ſaxa conſcendentes hi, quibus elegendi jus commendatum erat, circumſtante populo, ſuffragia ex iis ferebant.* And may be thus *Engliſhed:* " When for the publick Election of the King, they had made Choice " of a Place convenient, to which all that were ſummoned might,

" with the leaſt Difficulty of Travel, repair; they took care that " Stones of extraordinary Greatneſs ſhould be, with ſingular Labour " and Diligence, ſought forth, and brought together in the ſame " Place which they had appointed for the Royal Election. For " there were not then, as now-a-days, certain appointed Places for " that Affair; but ſuch were choſen, at the Pleaſure and Judgment " of thoſe who excelled others in Authority and Power. Upon the " Stones brought hither, thoſe to whom the Right of Electing was " delegated mounting up, delivered their Suffrages, the People ſtand- " ing round about below. The ſame in every Particular is confirmed by the learned *Stephanus Stephanius*, in his Commentaries upon the firſt Book of *Saxo Grammaticus* his Hiſtory of *Denmark*; whither I remit the unſatisfied.

As for *Examples* of this nobleſt and moſt magnificent Sort of Monuments, *Olaus Wormius* hath furniſhed us with three very conſpicuous ones; one in *Seland*, near LEIRE, called KONGSTOLON, or King's Throne; another in *Schoneland*, not far from *Lundie*, in which Homage was annually paid to King *Olaus*, and *Chriſtianus* the Firſt was with royal Solemnity inaugurated, and inveſted with regal Ornaments; a third near *Viburg*, in the *Cimbric* Territory, in which common Tradition will have *Dane* the firſt to have been likewiſe elected and enthroned, as the Name DANERLIUNG, which to this Day it bears, ſeems to witneſs. And the Reaſon he gives, why there is one in each of theſe three Provinces, is, that anciently they were diſtinct Principalities, and under the Dominion of as many petty Kings; though now reduced under the Sovereignty of a Monarch, the preſent King of *Denmark*.

Nor are we deſtitute of the like in *England:* For in *Cornwal*, on a large Plain called *Biſcaw Woun*, near a Village named *St. Buriens*, ſtand erected, in a Circle, nineteen huge Stones, diſtant each from the other about twelve Foot; with one Stone, far higher and greater than the reſt, in the Centre. Which though *Camden* ſuppoſeth to be ſome Trophy left by the *Romans*, under the later Emperors; or elſe by *Athelſtane* the *Saxon*, when he had ſubdued the *Corniſhmen*; yet conſidering, on one Side, that the *Romans* uſed not to eternize their Victories here, or elſewhere, by any ſuch Trophies; and on the other, that there was a Time, when the *Danes* alſo had not only *Cornwal*, but all *England* beſide, under their barbarous Subjection; and that this Monument doth in all reſpects correſpond with the Courts of Elections Royal in *Denmark*, of which I am now ſpeaking; conſidering this, I ſay, no Reaſon appears to the contrary, but I may aſſent to the Opinion of *Wormius*, that it was, after a great Defeat of the *Engliſh Saxons* by his Countrymen, erected for the Election of their own King, and the Inveſtiture of him with the Sovereignty of his newly acquired Principality.

Here, perhaps, you'll be a little ſurpriz'd, if I adventure to make our *Stone-Heng* it ſelf bring up the Rear of this laſt and moſt gigantick Diviſion of *Danique* Antiquities. But it is my Conjecture; the ultimate Scope of my ſo laborious Enquiry; the Point in which all the Lines of this long Diſcourſe concentre. Wherefore, having now at length brought you to a Place where you may at once behold the Strength of all thoſe ſeveral Reaſons that conſpired to ſuggeſt that

Opinion to me; it is fit I ſhould draw them together in as ſmall a Compaſs as I can, and ſo preſent them to your Conſideration, while what hath been delivered both of all the *Daniſh* Unletter'd Monuments in general, and in particular of their *Courts for Election of Kings*, is yet freſh in your Memory. And this, I conceive, may be moſt conciſely and moſt advantageouſly effected by way of Parallel or Compariſon, in this plain and eaſy Method:

The Ancient Courts of Parliament in Denmark *always*	STONE-HENG *likewiſe*
I. Were ſituated in large and open Plains not far from ſome Town, of competent Reception, at leaſt for People of the beſt Quality: And	I. *Stands in a ſpacious Plain, about two Miles diſtant from* Ambresbury, *anciently a Town of great Note: And*
II. In, or near to the Middle of the Kingdom; that ſuch as were ſummoned to convene, upon the Election of a King, or other Affair of publick Importance, might repair thither with equal Conveniency: And	II. *In a mediterranean, or midland Country; for ſo* Camden *calls* Wiltſhire: *And*
III. Upon a gently riſing Ground, for the Advantage of Proſpect, and that the Common People, aſſembled to confirm the Suffrages of the Electors, by their univerſal Applauſe and congratulatory Acclamations, might ſee and witneſs the ſolemn manner of the Election.	III. *Upon a Plot of Ground ſomewhat more eminent than the circumjacent Plain, which enlargeth the Proſpect of the Pile, and which cannot be approached but by an eaſy Aſcent on all Sides.*
IV. Were open on the Top, and Sides; that ſo the King elect, ſtanding in the Middle, might be beheld from all Quarters of the neighbouring Plain; and the Votes of the Electors the better heard by the Multitude, ſtanding round about, at a becoming Diſtance.	IV. *Is uncovered above, or roofleſs, and environed not with continued Walls, but Stones pitcht upright; ſo that ſuch as ſtand on any Side without, may perceive what's done within.*
V. Made only of huge Stones, the largeſt that could poſſibly be found any where in the Country; rude, unhewn, of no certain Figure.	V. *Made of Stones of vaſt Magnitude; and unhewn, as they came from the Quarry, of no regular Figure: And*
VI. And theſe ſet upright, at equal Diſtance each from other, in a Circle; that ſo the Electors ſtanding upon them might make a Round:	VI. *Theſe ſet in Round, equally diſtant among themſelves, and perpendicular;*
VII. With one Stone taller and bigger than the reſt, erected in the Cen-	VII. *With one Stone, in the inmoſt Circle (now lying along and broken,*

Centre, for the King to ſtand upon, and ſhew himſelf to the People, at the Time of his Inauguration, and receive their joyful Acclamations, Wiſhes of Felicity, and other Teſtimonies of Submiſſion and Fealty.

broken, but at firſt ſet upright, and then probably placed at the very Centre of the whole Work) *whoſe remaining Fragments put together make, according to Mr.* Jones *his Account, ſixteen Feet in Length; which is as likely to have been a* KONGSTOLON (*as the* Danes *call theirs*) *or King's Throne, as an Altar.*

VIII. Without any Inſcription, or Letters engraven upon any one of the Stones: Becauſe the Fabrick was ſufficiently known by its proper Form; and the Uſe in a peculiar manner cuſtomary to the *Danes*.

VIII. *Having no Epigraph cut or trencht in any of the Stones; as carrying a ſufficient Evidence of its Deſignment and Uſe in the Figure of its Platform, and Perfection in all eſſential Parts; and ſpeaking its Founders in the* (*in thoſe Days*) *well-underſtood Language of its Vaſtneſs, and the Similitude it bore to others erected by the ſame Nation in their own Country.*

Thus far, you ſee, the *Parallel* holds in all Particulars, even to a high Degree of Reſemblance; there being no one thing in the *Antique Courts of Parliament* yet remaining in *Denmark*, which is not to be found alſo in our *Stone-Heng*. Some things, I muſt acknowledge, are obſerved in *This*, more than in *Thoſe:* And leſt I might be thought over-favourable and partial to my own Conceit, if I ſhould omit to note them, I ſhall particularly obſerve what they are.

The *firſt* apparent Difference then conſiſts in this; that *in* Stone-Heng *the Number of Stones is much greater*. Which notwithſtanding may without much Difficulty or Straining be reconciled, by reflecting upon the Examples of the Courts of Elections Royal in *Denmark*, newly alledged. For though *Ol. Wormius* ſaith, that thoſe conſiſted for the moſt part of twelve huge Stones ſet upright, after the manner of Pyramids or Columns, in the Circumference of a Circle, and one more eminent in the Centre; yet ſo far is he from confining all of the ſame Sort to that or any other definite Number, that he brings ſeveral Inſtances of ſome that came ſhort of, and others that much exceeded it. So that from thence we may ſafely collect, that in Old Time the *Danes* made their *Courts* of this Kind, ſometimes of fewer, ſometimes of more Columns, according to the Scarcity or Abundance of fitting Stones, in the Country in which they occaſionally raiſed them; if not alſo according to the leſſer or greater Number of *Electors*, who were to ſtand and Vote upon them. Nor is it to be unregarded, that at *Stone-Heng*, the inmoſt Circle (if at leaſt that may be called a Circle, which really is a *Polygon*, ſuch flat and broad Pillars being, in reſpect of their Want of Convexity on their Outſides, incapable to make a perfect Circle) contains only twelve Stones; which agrees exactly with the moſt ancient Patterns.

The *ſecond* is this, that *Stone-Heng* hath *Three* circular Orders of Stones; whereas the *Others* have no more than *One*. Which nevertheleſs may receive a ſatisfactory Solution, as the former, either from the greater Plenty of convenient Stones in *Wiltſhire*, yea, in ſundry Places not very remote from the Work it ſelf, of which we ſhall ſhortly have Occaſion to take particular Notice; or from the greater Number of *Electors*, who being of the Nobility, and principal Officers of Armies, in Proceſs of Time were multiplied to a more numerous Liſt than in former Ages, as may be obſerved in all other Nations alſo: Or perhaps from hence alſo, that *Stone-Heng* was deſigned both for a Sepulchral Monument of one King or General, there ſlain in Battel; and for a Court of Election for his immediate Succeſſor. For, you may remember, I have already acquainted you, how uſual a thing it was amongſt the *Danes*, to celebrate the Funeral of one Prince, and ſolemnize the Inauguration of another, at one and the ſame Time, and in one and the ſame Place; perpetuating the Memory of both by Circles of vaſt Stones; and that I exemplified this in the maſſive Tomb of King *Harald Hyldetand*, which was both a Sepulchral Monument for him, and a Court of Election for ſucceeding Kings, for many Ages after. Nor have I omitted to ſupply you with Deſcriptions of two famous *Danique Antiquities*, that conſiſt of a *threefold* Order of Stones, all of Magnitude equal to, if not tranſcending thoſe of *Stone-Heng*.

The *third* and laſt Point of Diſparity is, that in *Stone-Heng*, the outmoſt and inmoſt Rounds of Columns are furniſhed with *Epyſtyles*, or *Architraves*, reſting upon their Heads; but none ſuch are found upon the upright Stones in any of the Courts of Election in *Denmark*. But this, as the two former, may be referred to the great Abundance of ſuch Stones in *Wiltſhire*, more than in any Province of *Denmark*, where they were not to be had but rarely, as is intimated in that Text of *Petrus Lindebergius*, formerly quoted, *Dani cum, propter defectum Saxorum, pyramides & obeliſcos extruere minime potuerint, olim in memoriam Regum & Heroum ex terra coacervata ingentem molem, montis inſtar eminentem ſtatuere*; " The " *Danes*, when they could not, for *Want of Stones*, erect Pyramids " and Obelisks, heretofore they caſt up huge Mounts of Earth, in " Memory of their Kings and Heroes. Nor was it unuſual to them to raiſe up from the Ground Stones of wonderful Scantlings, and impoſe them, in manner of Architraves, upon the Tops of others; eſpecially in their Works of greateſt Magnificence, and where they intended to raiſe Admiration in Poſterity, at the prodigious Strength and extraordinary Means required to advance ſuch huge Weights to ſo great a Height; as I have formerly proved, both by authentick Teſtimonies, and agreeable Examples. Being therefore, through the fortunate Succeſs of their Arms, in Poſſeſſion of *England*, and aſſembling in *Wiltſhire*, where they met with Store of Materials fit for their Purpoſe, and propoſing to themſelves to erect a ſtately Monument after the Faſhion of their own Country, with ſome Addition of Vaſtneſs correſpondent, it is not improbable that they made Choice of this kind of Superſtructure of Architraves, or plain long Stones laid overthwart upon the Tops of the Columns, as that which might both hold ſome Analogy with other Monuments in their own Na-

tion, and also be of considerable Use in affording more convenient and firm Footing for such Persons of honourable Condition, who were principally to give their Votes at the Election of the King, standing in Round upon the Stones; especially when their late Victories had augmented the Stock of their Nobility, and who, perhaps, were by this time more than could stand upon the single Columns, and needed the Addition of Architraves to support them at the Solemnity.

And thus you see how the Points of *Dissimilitude* or *Inconformity* betwixt *Stone-Heng*, and its more antique Patterns in *Daneland*, may be reasonably solved. However, it cannot be denied but they are, both in Number and Weight, much inferior to the Particulars of the precedent *Parallel* or *Resemblance*; and therefore ought not to be put in the Balance against them, nor to be thought of such Importance as to detract from the Verisimility of my Conjecture, that *Stone-Heng* was principally, if not wholly, designed and raised for a *Court-Royal*.

But this Discovery (at least if it may deserve that Name) is a Work of Supererogation; my Undertaking from the first having been only to make it appear highly probable, that *Stone-Heng* originally was a Building of the *Danes*. Which, if I mistake not, I have to a competent Degree of Satisfaction effected.

Nevertheless, I must not forget to observe one thing more, not unworthy serious Consideration; which is this, That among all our ancient Historians, who wrote of the State of *Britain*, as well before, as under the *Romans* and *Saxons*, recording not only all the most memorable Actions, Passages and Memorials whatever, but also inferior Occurrents, and that even to Superfluity; no one hath so much as mentioned *Stone-Heng*, until a long time after the *Danes* had conquered *England*, and were afterwards forced to resign it to the *English* again, upon the Decease of *Hardi Canute*. For the first Author in whom any Word is found concerning it, was *Jeffery* of *Monmouth*, who (together with his Fellow-Historiographers, *William* of *Malmsbury*, *Henry* of *Huntington*, and *Simon* of *Durham*) lived in the Days of King *Stephen*. No contemptible Argument, that in *England* no such Monument as *Stone-Heng* was extant, until the *Danes* had overrun and conquered this Nation: It being hard to conceive, that those Writers, who committed to Record Matters of much smaller Moment, and (according to the Monkish Humour of those darker Times) so much delighted themselves in relating wonderful Accidents, and extraordinary Adventures, would have condemned to Oblivion so eminent a Thing as *Stone-Heng*, and in a deep Silence have passed over the most admirable Antiquity of *Great Britain*.

And as for the vulgar Conceit, that the *great Decay of the Structure shews it to have been more antique than the* Danish *Invasion and Conquest here*; it may be easily solved, by answering, That the Ruins evidence themselves to be the Effect, not of *Time*, (the Stones themselves being of a Temper so compact and hard, that the Iron Teeth of that consuming Enemy cannot gnaw or corrode them, nor any Force of Tempests impair them in the least) but of the sacrilegious Violence of *Men*, who have thrown down most of the Architraves, and removed many of the more portable Stones, converting them to private Uses in Buildings, Land-marks, *&c.* as appears by some yet to be seen in the neighbouring Villages and Fields.

And

And if the Greatneſs of its Ruins ſince cannot, certainly much leſs ought the *Vaſtneſs* and *Stupendous Dimenſions* thereof, when it was entire and compleat, be thought ſufficient to diſpoſſeſs the *Danes* of the Honour of its Extruction: For of all Nations in the World they appear to have taken the moſt both of Delight and Pains, in ſearching after, and bringing together mighty Stones, whereof to make their Monuments; ſparing nor Time, nor Coſt, nor Labour, yea many times engaging the whole Nation, almoſt, to contribute their Hands and Purſes together, toward the advancing ſuch prodigious Piles. To teſtify this, the Hiſtory of *Norwey* aſſures us, in the Life of *Haraldus Harfagre*, that two petty Kings of that Country conſumed three whole Years, and a vaſt Treaſure, in caſting up a Sepulchral Mount, and fencing it about with Stones of gigantick Magnitude. And *Saxo Grammaticus* (*lib.* 10. *Hiſt. Danic.*) writing the glorious Actions of *Harald*, ſirnamed *Blaatand*, the Son of *Gormond* and *Thyra*, (Daughter of King *Ethelred* of *England*) among other his great Exploits, tells us, that "He ſet his whole Army, and another of Oxen, "on work, to remove, from the *Jutland* Shore, one immenſe "Stone, or little Rock, and bring it to the Place where the Body of "his Mother lay inhumed, that by erecting it over her Grave, he "might at once eternize the Memory of her Virtues, and of his "own filial Piety: Being ſo far elevated with the Glory of the Attempt, that he boaſtingly demanded of one of the Officers of his Navy who was preſent, *An tantam aliàs molem mortali manu tentatam conſpexerit*, "If ever he had ſeen ſo mountainous a Bulk undertaken to "be tranſported by mortal Hands? Upon Occaſion of which very Relation, *Ol. Wormius* (*Mon. Danic. p.* 39.) concludes, *Non igitur in ſumptibus parentalibus faciendis ulli genti ceſſiſſe videntur Noſtrates, & pluris hi Tumuli olim conſtiterunt, quam hodie à nobis æſtimantur*; "Our Countrymen therefore, ſeem inferior to no Nation, in ſumptuous Funerals for their Anceſtors; and theſe Sepulchres heretofore coſt much more than is in our Days imagined. To confirm this Aſſertion yet further, give me leave to urge one moſt pertinent and pregnant Teſtimony, out of the Preface of the ſame *Saxo Grammaticus*: Danicam *regionem Giganteo quondam cultu exercitam, eximiæ magnitudinis ſaxa veterum buſtis ac ſpecubus affixa teſtantur. Quod ſi quis vi monſtroſa patratum ambigat, quorundam montium excelſa ſuſpiciat, dicatque, ſi callet, quis eorum verticibus cautes tantæ granditatis invexerit. Inopinabile namque quivis miraculi hujus æſtimator advertet, ut molem ſuper plano minimè vel difficile mobilem, in tantam montanæ ſublimitatis apicem ſimplex mortalitatis labor, aut uſitatus humani roboris conatus extulerit. Utrum verò talium rerum Authores poſt diluvialis inundationis excurſum Gigantes extiterint, an viri corporis viribus ante alios præditi, parum notitiæ traditum.* "That *Daneland* anciently was inhabited by Giants, "Stones of wonderful Magnitude, affixed to the Sepulchres and "Caves of our Anceſtors, bear witneſs. Which if any doubt to "have been effected by monſtrous Strength, let him behold the Tops "of ſome Mountains, and tell, if he be able, who brought thither "Rocks of ſuch immenſe Greatneſs. For, every competent Judge "of this Wonder will perceive it to exceed the Imagination of Man, "how the meer Labour of Mortals, or uſual Effort of human

"Strength,

" Strength, could advance to a Point of ſuch mountainous Subli-
" mity, a Weight not at all, or not without extreme Difficulty, mov-
" able even on plain Ground. But whether the Authors of theſe
" mighty Works were Giants, living after the Deluge was fallen,
" or Men endowed with extraordinary Strength of Body, is not to
" be known from Story." Now if any unprejudicate Man, having heard theſe Teſtimonies, ſhall firſt enquire of our Hiſtorians, what mighty Armies, and numerous Swarms of People, were brought out of thoſe *Northern* Countries to infeſt *Britain*, together with their too proſperous Succeſſes in many Fights; and then conſider with himſelf, what ſuch vaſt Numbers of Men employed at once, and ambitiouſly co-operating in ſuch a Work, might be able to perform in a few Years, yea Months, and that by mere natural Strength, without any great Skill in Mechanicks, or the Art of removing great Weights by Engines; certainly he will find no Difficulty in admitting it to be as poſſible, and perhaps more probable, for the *Danes* to have brought the great Stones at *Stone-Heng* to that Ground, and there erected them in the Order deſcribed, as for the Old *Britains*, *Romans*, *Saxons*, or any other *Nation*.

Eſpecially when it is moſt probable that thoſe Stones were fetch'd no farther off, than from *Aibury* or *Rockly*, about three or four Miles diſtant from *Marleborow* in the ſame County: For in the Fields adjoining to thoſe two Villages, and principally the latter (which, as *Camden* obſerves, borrowed its Name from thence) there ſtand up great Stones like Rocks, infinite in Number; all which perfectly reſemble thoſe at *Stone-Heng*, in Colour, Grain, Hardneſs, and branching of Veins; and many of them alſo in Figure and Proportions: Brought thither, as is vulgarly, and perhaps not untruly believed, by the Violence of the Univerſal Deluge, and there left in Vallies, as the Force of the Currents abated. Theſe Stones I my ſelf have often ſeen, in Journeys to *Bath* from *London*; and comparing them with thoſe at *Stone-Heng*, found ſo great an Analogy betwixt them, that ever ſince I have retained an Opinion the Founders of that Monument furniſhed themſelves with Materials from the fore-named Places; among ſo great a Multitude ſelecting ſuch as in Magnitude and Shape might beſt comport with their Deſigns, and tranſporting them from thence: But *how?* or *by what means?* That's the greateſt Wonder of all!

Concerning this grand Difficulty therefore, I ſay, That though the Unlearned Vulgar may be diſpenſed withal to admire the Tranſportation of ſuch Stones, as an Effect of more than human Art and Strength, and accordingly to have Recourſe to the ridiculous Fable of *Merlin*'s bringing them out of *Ireland* by Magick diabolical, and the Help of Spirits: Yet to Scholars and Travellers, the Matter will appear to come ſo ſhort of the Miracle, as ſcarce to attain to a Compariſon with ſundry other Performances, not only of the Ancients, but of the Moderns alſo, in the like kind.

For among the *Ægyptian* Monuments of extraordinary Labour and Magnificence, we read in *Herodotus*, (*lib.* 2. *cap.* 175.) of one huge Pyramid, built by King *Cleopes*, in which was not one Stone leſs than thirty Foot long, and all of them fetch'd from *Arabia the Rocky*: And how *Amaſis*, another *Ægyptian* Monarch, had a Houſe of Pleaſure for himſelf cut out of one entire Stone, twelve Cubits long, four-

teen broad, and eight high; and alſo made the Statue of a *Sphinx*, or *Ægyptian* Cat, of another ſingle Stone, which was in Length an hundred and forty three Feet, in Height ſixty two, and in Compaſs of the Head an hundred and two. And *Diodorus Siculus* (*Biblioth. lib.* 1. *ſect.* 2.) reports of *Seſoſtris*, a third King of *Ægypt*, that in a Temple of *Vulcan* at *Memphis*, he erected two Statues, one for himſelf, another for his Wife, each of one ſolid Stone, and thirty Cubits high.

Among the *Jewiſh*, we read in *Joſephus* (*de Bello Judaic. lib.* 6. *cap.* 6.) of three magnificent Towers built by *Herod*, in which every Stone being of white Marble, was twenty Cubits long, ten broad, and five high: And which was yet more wonderful, the old Wall it ſelf was ſituated on a ſteep riſing Ground: So that 'tis ſcarce imaginable, by what puiſſant means ſo many Stones of ſuch prodigious Weight ſhould be taken whole out of the Quarrey, and conveyed to a Place of ſuch eminent Altitude.

Among the *Græcian*, we read in *Pliny* (*lib.* 36. *cap.* 14.) that in that ſo famous Temple of *Diana* in *Epheſus*, were an hundred and twenty ſeven Columns, each conſiſting of one Stone ſixty Foot high; all taken out of the Quarries in *Aſia*: Not to inſiſt upon the mighty *Rhodian Coloſſus*, of which Fame hath ſpoken with all her Tongues.

Among the *Roman*, beſides the prodigious brazen *Coloſſus* of *Nero*, deſcribed by *Suetonius* (*in vit. Neron.*) we read, in *Pancirol.* (*de deperdit. titul.* 31.) of ſundry *Obelisks*, made of ſo many whole Stones; whereof ſome were forty, ſome eighty, others ninety Cubits high; moſt of them brought from *Ægypt* to *Rome*, and there ſet up; with this Diſtich engraven upon one of them.

Si lapis eſt unus; dic, qua fuit arte levatus?
Sed ſi ſunt plures; dic, ubi congeries?

If this be one Stone; how 'twas rais'd, divine:
If more than one; ſhew where they do combine.

In *Rome* there ſtands alſo an Obelisk of one ſolid Stone, a kind of Ophite, or ſpotted Marble, anciently conſecrated to the Honour of the great *Julius Cæſar*, and erected on the left Side of the *Vatican Temple*, in the Cirque of *Nero*; but in the Year 1586 removed into a more eminent Place, at the vaſt Charge of Pope *Sixtus Quintus*, and by the admirable Skill of *Dominicus Fontanus*, an excellent Architect: Which is in Height an hundred and ſeventy Foot, above the Baſe; in Breadth, at the Bottom, twelve Foot, and at the Top eight; in Weight, nine hundred fifty ſix thouſand, one hundred and forty eight Pounds, beſides the Heavineſs of the Inſtruments or Engines uſed in raiſing it, that amounted to one million, forty two thouſand, eight hundred and twenty four Pounds, according to the Computation of *Gregorius Draudius*, (*in adnotationib. ad Solini memorabilia, par.* 1. *fol.* 131.) The removing of this Obelisk was ſo rare a Piece of Art, that, beſides the vaſt Treaſure he received in Reward, the Engineer got immortal Renown thereby; no leſs than fifty ſix learned Men expreſly celebrating his Praiſes, as *Monantholius* (*in Comment. in Ariſt. Mechanic. cap.* 19.) remarketh. If ſo, what did thoſe deſerve who firſt digged the ſame out of the Marble Quarries of *Egypt*, and brought it entire to *Rome?* Doubtleſs this was much the more glorious Enterprize of the two.

Now, after theſe ſuperlative Examples, what think you of our *Stone-Heng*, betwixt which and thoſe, as to Dimenſions, is no more Proportion, than betwixt a Pigmy and a Giant? Can you allow it to have been ſo wonderful a Task, for a whole Army of Men, and Multitudes of Oxen, to tranſport the Stones thereof, in a plain and champain Country; eſpecially ſeeing the biggeſt of its Stones exceed not twelve Tun Weight, and many of them not two Tun; and that the Diſtance from *Rockley* and *Aibury*, from whence, it ſeems, they were fetched, to the Place where they were ſet up, is not above twenty Miles at moſt? You'll object, perchance, that thoſe mighty Works were performed by Nations among which were many excellent Mathematicians, and great Maſters in the Art of Mechanicks, to which all Weights are eaſily moveable, and which containeth demonſtrative Rules how the ſtrongeſt Oak may be torn up by the Roots with a Horſe-hair, as the learned Author of *Mathematical Magick* hath well obſerved, and clearly proved, (*Book.* 1. *chap.* 14.) but this of *Stone-Heng* by a rude and barbarous People, utterly ignorant of ſuch Machines and artificial Helps. To this therefore I *anſwer*, That it doth not appear the *Danes* were ſo rude as to have no Acquaintance at all with the Uſe of Engines for the Elevation of monſtrous Weights: But rather the contrary, inſomuch as their carrying even Rocks themſelves from the Sea-ſhore to the very Heart of their Country, of which I have formerly ſpoken ſufficiently intimates their being verſed in the Uſe of the *Leaver*, *Roller*, *Wheel*, *Pulley*, *Wedge*, and *Screw*, which are fundamental *Faculties* of Mechanicks, it being ſcarce conceivable how otherwiſe they ſhould raiſe ſuch portentous Monuments as they did. But allowing them to have been as unskilful as you pleaſe in ſuch Inſtruments, yet conſider how *numerous* they were, and how ſtrenuouſly great Swarms of them uſed to join Hands together in ſuch Attempts; and you have not forgot the old Verſe, *Multorum manibus grande levatur onus*, *Many Hands make light Work.* What prodigious Matters may be effected by mere Strength and Hand-force of great Multitudes, without Rules of Art, may be diſcerned from the ſavage *Indians*; who being deſtitute of other Mathematicks but what Nature dictated to them, and wanting the Advantage of Engines, did yet by their ſimple Toil and indefatigable Diligence, remove Stones of incredible Greatneſs: For *Acoſta* (*Hiſtor. Indic. lib.* 6. *cap.* 14.) relates, that he meaſured one Stone brought to *Tiaguanaco*, which was thirty eight Foot long, eighteen broad, and ſix thick: And that in their ſtatelieſt Edifices were many other of much vaſter Magnitude.

To conclude, therefore, with a ſhort Review of what hath hitherto been delivered at large, and aſſiſt your Judgment, by relieving your Memory; conſidering, (1.) that of all Nations in the World, none was ſo much addicted to Monuments of huge and unhewn Stones as the *Danes* appear to have been, for many hundred of Years together; (2.) that they uſed to ſet up ſuch, not only in their own Country, but in all other Places alſo, wherever the Fortune of War had at any time made their Adventures and Atchievements memorable; and more particularly in *England* and *Scotland*; (3.) that in *Denmark*, at this Day, there ſtand many ſtupendous Piles of Stones, in moſt Particulars agreeing with that of which I have now diſ-

courſed; (4.) that upon a ſtrict and impartial Inqueſt, neither the ancient *Britains*, nor *Romans*, nor *Saxons*, are found to have any juſtifiable Title to the Honour of founding that of *Stone-Heng*; (5.) that no one of our old Hiſtorians made mention of any ſuch Work, until long after the *Danes* had acquired the Sovereign Power in this Iſland, and left ſundry Memorials of their Victorious Armies; (6.) that the great Impairment of the Fabrick ſince that time of the *Danique* Conqueſt, doth not evince it to be of greater Antiquity; (7.) that neither the Magnificence of the ſame at firſt, (8.) nor the Vaſtneſs of Strength, and Skill in Engines, required to the Tranſportation and Elevation of Stones of ſuch prodigious Weight, are ſufficient Arguments to the contrary: Conſidering theſe Things, I ſay, why may I not conjecture, that the *Danes*, and only the *Danes*, *were the Authors of* Stone-Heng? Sure I am of thus much, that this Opinion of mine, if it be erroneous, is yet highly plauſible; having this Advantage over the others concerning the ſame obſcure Subject, that it is not ſo eaſily to be refuted. Nor is it Arrogancy in me to affirm, that if I have been deceived in entertaining this Conceit in the Place of Truth, it was becauſe I found it in the Livery and Colours of Truth. However, I expect you ſhould conſider, it is no Diſhonour to even the beſt Marks-man, not to hit the white, when he is forced to ſhoot in the dark. Which Conſideration being alone ſufficient to ſecure my well-intended Endeavours from too ſevere and diſingenuous Cenſure, in caſe it ſhall hereafter be diſcovered that I have been miſtaken in the main Thing ſought after, namely, the Authors of our Antiquity; I doubt not but your Candour will extend it alſo to the favourable Conſtruction of my Suppoſitions concerning the Circumſtances.

In the Strength of this Confidence, therefore, I adventure to acquaint you moreover, with my Conjecture concerning the TIME, when *Stone-Heng* was firſt ſet up: Which I take to be in the Beginning of the Reign of that excellent Prince, *Alfred*, or *Alured*; who as he was the firſt anointed King of this Iſland, ſo was he the firſt learned King, and moſt munificent Patron to Scholars, that ever ſwayed the Sceptre of *Britain:* For all our Chronicles agreeingly deliver, that he was ſcarcely ſeated in his Throne, when there came over greater Swarms of *Danes* than ever before, to infeſt his Dominions; and that, after many unfortunate Battels with them, he was reduced to that Extremity, that leaving his large Monarchy to the Rage and Rapine of thoſe inſulting Pagans, he fled for Safety of his Life into the Marſhes of *Somerſetſhire*, where for two Years he lay concealed in a poor Diſguiſe, ſuſtaining himſelf by Fiſhing and Fowling. Among other Adventures that befel this glorious Perſon in this dark Eclipſe, it is not unworthy Remembrance, that on a Time as he was ſitting in the Chimney-Corner, in the Cottage of a Cow-herd, (who had entertained him into his Service) and buſied in trimming his Bow and Arrows, a Cake of Dough, lying to be baked on the Hearth before him, chanced to be burned; which the Goodwife imputing to his Neglect, in great Fury caſt away his Bow and Arrows, and ſharply checking him, ſaid, *Thou Fellow, doſt thou ſee the Bread burn before thy Face, and wilt not turn it? and yet thou art glad to eat it before it be half baked.* Shortly after this, learning Policy from Adverſity, and deriving Courage from Neceſſity, he ventured, in the Habit of a common Minſtrel, to enter into the *Danes* Camp,

Camp, (in *Wiltſhire*, and probably not far from the Place where *Stone-Heng* ſtands,) and having viewed the manner of their encamping, and obſerved their Security, he returned back to ſeveral of his Lords, retreated into the Iſland called *Edlingſey*, invironed with two Rivers, *Thane* and *Parret*, in *Somerſetſhire*, and acquainting them in how careleſs and open a Poſture he found the Enemy; recollected the ſcattered Remains of his Forces, and with theſe ſurprizing the *Danes*, and putting them firſt into a pannick Terror, and then to Flight, gave them ſo conſiderable a Defeat, that they immediately ſubmitted to a Treaty, and delivered Hoſtages for Performance of Conditions.

Now, conſidering the extreme low Ebb of Fortune, to which this excellent King was at that time brought; and the high Flood of Proſperity that in the mean while had advanced the *Danes* over all Parts of his Dominions, inſomuch that nothing ſeemed wanting to compleat their Conqueſt, but only to find out the few Defendants who remained in Obſcurity; and withal reflecting upon the former-mentioned Cuſtom of that ambitious and martial Nation, to erect Courts Royal of huge Stones, according to the manner deſcribed, for the Election of their Kings, in all Countries, where the happy Succeſs of their Arms had given them a Title to Sovereignty: I am apt to believe, that having then over-run the whole Kingdom, except only *Somerſetſhire*, and encamping their main Army in *Wiltſhire*, for near upon two Years together; and ſetting up their Reſt in a Confidence to perpetuate their newly acquired Power, they employed themſelves, during that Time of Leiſure and Jollity, in erecting *Stone-Heng*, as a Place wherein to Elect and Inaugurate their Supreme Commander, King of *England:* The Weakneſs of the diſtreſſed *Alfred* affording them a fit Opportunity, and that Country yielding them fit Materials for ſo great and ſtupendous a Work. Nor is it improbable, that the great Supinity and Diſorder in which the Royal Spie found them, when the Magick of his Fiddle had charmed them into an Imperception of the Majeſty of his Perſon, and procured him a free Welcome into their Camp; might be occaſioned by the *Jubilee* they celebrated, after they had finiſhed that laborious Task, and therein newly crowned their King, after a triumphal Manner, ſuch as at once correſponded with the Faſhion of their Anceſtors, and expreſſed the Profuſeneſs of their publick Joy. For many of our Hiſtorians relate, that the *Daniſh* Army was at that time let looſe to Luxury and Revelling; and that the unknown Muſician was brought to play before their King, *Gurmund*, in his Tent, during a long and magnificent Feaſt. But perhaps I may be thought too bold, in daring, from ſuch ſlender Paſſages and circumſtantial Hints, thus preciſely to gueſs at the Age of this Antiquity; concerning whoſe Original, neither Hiſtory, nor Tradition, hath left any Glimpſe of Light, whereby the Inquiſitive might be guided thro' the darkſome Vale of Uncertainty, to the delightful Manſion of Truth. Leaving every Man, therefore, to the Liberty of his own Thoughts, touching this Particular, as alſo whatever elſe hath been ſaid of the Monument it ſelf, and its original Deſignation: I here put a Period to this Diſcourſe, wherein, though I have adventured to contend with Oblivion; I had no Deſign to uſurp upon the Judgment of others.

FINIS.